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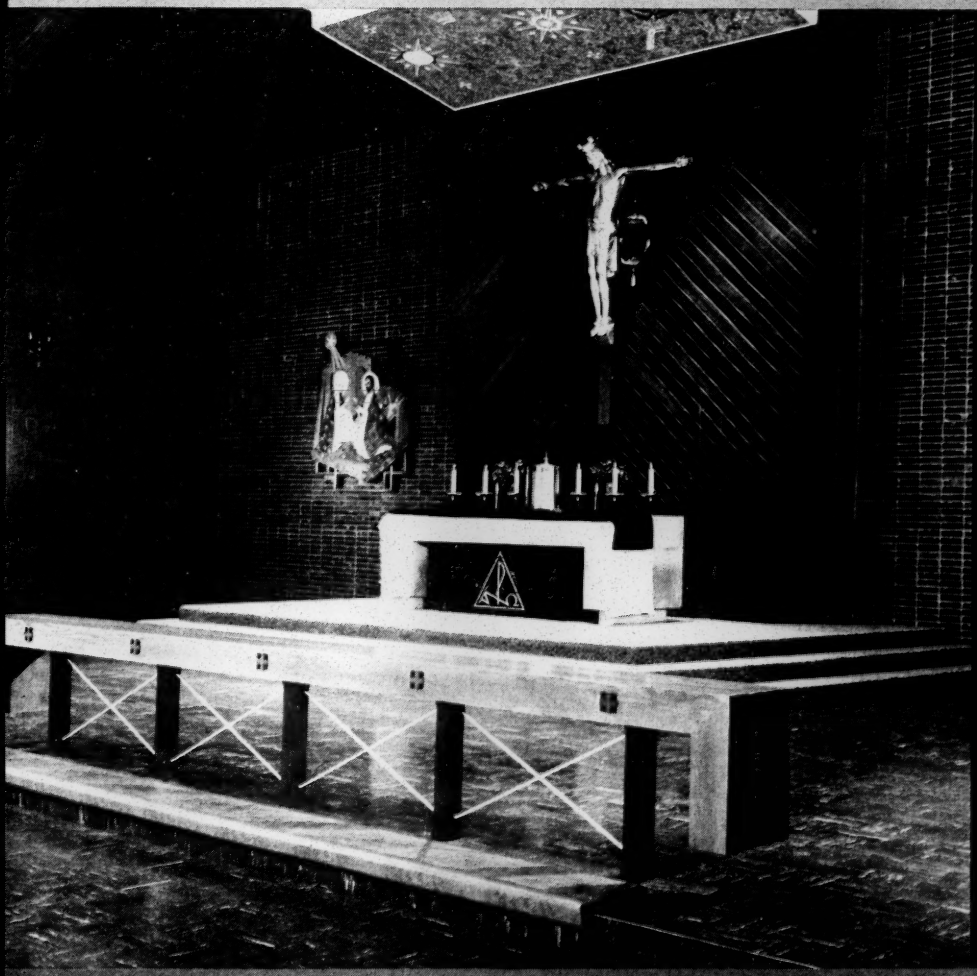

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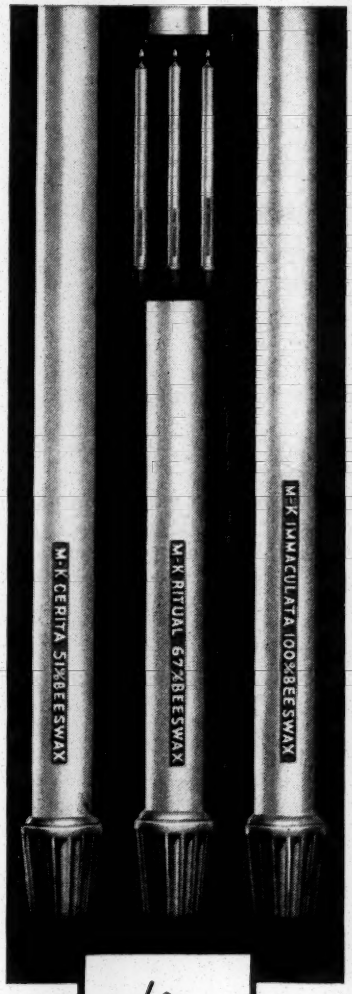

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The Holy Father bids me tell you that He was very deeply touched by this gesture of filial devotion and attachment. He wishes me to give expression to His sincere gratitude, and, as a pledge of abiding divine assistance and illuminating divine guidance in your work, He cordially imparts to you and to the priests collaborating with you, His paternal Apostolic Benediction.

Gladly do I renew to you the assurance of my high esteem and cordial regard, and I remain,

Yours sincerely in Christ,

+ A. Dell'Acqua
Substitute

Right Reverend Monsignor Joseph C. Fenton
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LITERARY GENRES AND WORKING HYPOTHESES IN RECENT BIBLICAL STUDIES[1]

Anyone who takes even only a casual interest in Biblical studies is aware of the sharp controversies which have arisen and of the bold opinions divulged regarding the Sacred Books.

We are witnessing a flood of publications, conferences, meetings in which very often hazardous judgments and disconcerting interpretations prevail.

One of the topics more often treated and discussed is that concerning *literary genres,* or—as they say today for the New Testament, using an expression translated from the German—the "method of the history of forms."

The principle that to know the literal sense of a particular writing it is necessary to know clearly beforehand the form or genre which the author wished to use is not something enunciated only today.

Everyone can understand that a sapiential book is quite different from a legislative text, that an apocalyptic book, written after the events, is very different from a collection of prophecies in the strict sense, and that poetry is not read like history. We have continually insisted upon this in the faculty of Sacred Scripture at the Pontifical Athenea of the Lateran and of Propaganda

[1] *Editor's Note.* The original Italian text of Cardinal Ruffini's article was published in the *Osservatore Romano* of Aug. 24, 1961. That same day the Sacred Congregation of Seminaries and Universities sent this article to all the rectors of the diocesan seminaries in Italy, with the following letter, signed by His Eminence Joseph Cardinal Pizzardo, the Prefect of the Congregation, and by Monsignor Igino Cecchetti, its Under Secretary:

"We deem it our duty to forward to you the enclosed copy of the *Osservatore Romano,* containing the article by His Eminence Cardinal Ernesto Ruffini on literary genres and working hypotheses in recent biblical studies. This article, important by reason of the competence and the authority of the Eminent Cardinal who has written it, assumes an even greater importance by reason of the circumstances under which it was prepared after much reflection.

"Will you kindly bring this to the attention of all the professors of your seminary, to whom it will be useful for their work of training the clergy of your diocese."

Fide, as a cornerstone of exegesis, and Pius XII has authoritatively sanctioned it in the encyclical *Divino afflante Spiritu.*[2]

The fever which in recent years has been enkindled from day to day around the literary genres of the inspired Books, not excluding the Gospels, is caused partly by comparisons with documents, always very scarce, of ancient Oriental literatures, but above all, by an hypercritical spirit which prescinds completely from the traditional teaching of the Church, and from the interpretation of the faithful, which is its genuine echo. In this way, more or less explicitly, some—unfortunately even ecclesiastics—have reached the point of eliminating from the historical level most important passages such as, for example, the narratives of the first chapters of Genesis and of the Gospels. The *Life of Jesus,* published by the French priest John Steinmann and a short time ago placed on the Index of Prohibited Books, is a sorrowful example. He does not consider at all the infancy of Christ and the moving scenes passed on to us, for that period, by the Evangelists Matthew and Luke. He reduces to a minimum the intervention of the Saviour in public life and seems to dismiss the very historicity of the Resurrection. A Protestant rationalist could not be more rash and radical!

The limits of an article do not allow us to go into details. To these new exegetes, who call themselves and pretend to be Catholics, we put this question: How can you claim that the Church, *Mater et Magistra,* to whom it pertains to judge the true sense of Sacred Scripture—(as we have sworn many times before the altar)[3]—has, for nineteen centuries, presented the Divine Book to her children without knowing its literary genre, which is the key to exact interpretation? Such an absurdity gets worse when one bears in mind that not a few of the above mentioned hypercritics not only advance new applications of the theory of literary genres to the inspired Books, but leave a definitive clarification of them to the future, that is, when the manner of speaking and of writing used by the ancients, especially the Orientals, will become

[2] Issued Sept. 30, 1943.

[3] Cf. the Profession of the Catholic Faith at the beginning of the *Codex Iuris Canonici,* and the Formula of the Oath against Modernism in *AAS,* II (1910), 669-72 (*Denz.,* 994-1000; 2145, ff.).

better known through the study of history, archeology, ethnology and the other sciences.

Some, realizing the enormous difficulty of harmonizing such doctrine, which we would call revolutionary, with the voice of conscience and the instructions of the ecclesiastical authority, have begun to appeal to the method used legitimately in physics and natural sciences: that of the *working hypothesis.*

It is well known that the experimental sciences are in continual development. Many aspects are still unknown and several phenomena not yet explained. The learned scholars, with the intention of leveling the way which leads to the discovery of truths, formulate hypotheses which, being only provisory—intermediate stations, as it were—are wont to be called *working hypotheses,* that is hypotheses which form the groundwork for future research. But to speak of working hypotheses, which are, in our case, ill concealed negations of the historicity, with reference for example to the Annunciation of the Archangel Gabriel to the Blessed Virgin Mary[4] and to the promise of the Primacy to Saint Peter[5] which they represent as imitations of pre-existing patterns or as later elaborations of Christian thought, is to overturn Catholic exegesis and is an heretical attempt against the truths, ever held—beginning from the first Fathers of the Church—as corresponding to historical realities.

We would never have thought that we could reach such a point!

Saint Jerome said of his times that the Christian world awoke and found itself Arian (an heresy then widespread). What would be the reaction of St. Pius X—who energetically condemned Modernism—in the face of errors which revive it and render it more insidious, because accredited by men for many reasons worthy of particular consideration?

It is true that they would distinguish between *scientific* and *pastoral* interpretations of the Bible, and that insincere moderators advise modern critics to be *prudent* in order not to scandalize the Christian people; but if it would be strange to expound scholastic questions in exhortations to the faithful, nevertheless it would not be legitimate to propose to the people as historical a legend,

[4] Cf. *Luke* 1: 26-38.
[5] Cf. *Matt.,* 16: 17 ff.

a novel, or an edifying narrative elaborated under the influence of faith, of admiration, of apologetics, but without full adherence to objective truth.

They will say that we have been left behind by new studies and researches only now developed. But allow us, so near to the Divine Judgement, because of our advanced age, to invite the scholars, whom we have in some way censured, to reflect if, more than science, it is not the lack of humility and obedience, which puts them in danger of losing the faith, "without which it is impossible to please God."[6] It will be very useful and edifying, in this respect, to read again the *Allocution* given by the Holy Father, happily reigning, John XXIII, on the Jubilee of the foundation of the Pontifical Biblical Institute of St. Pius X.[7]

ERNESTO CARDINAL RUFFINI

[6] *Heb.*, 11 : 6.
[7] Cf. *AAS*, LII (1960), 152-58.

REFLECTIONS ON THE ROMAN SYNOD

I

On June 29, 1943, in the very midst of a global war, Pius XII gave the Church his encyclical *Mystici Corporis*.[1] It was the first time the Mystical Body of Christ was the subject of so solemn a document. That the Pope should address the Church at length on this topic when mankind was involved in a savage struggle for survival may have seemed strange to some if not completely irrelevant and inappropriate. The letter went unnoticed by many.

A few years later, on November 20, 1947, the encyclical *Mediator Dei*[2] summoned Christianity, likewise for the first time so solemnly and explicitly, back to liturgical life. Those were times troubled by the innumerable problems of post-war reconstruction and by social and political conflicts dramatically surging everywhere. Again many read in the Pope's treatment of such an elevated subject an attempt to evade the grim realities of contemporary life, a futile diversion of a purely speculative nature.

From time to time, similar pronouncements continued to be made with a view to progressively implementing the principles expounded in the two encyclicals: the decree for the simplification of the rubrics,[3] the decree for the restoration of the ordo of Holy Week,[4] the encyclical *Musicae sacrae disciplina*,[5] the Instruction on Sacred Music and the Sacred Liturgy.[6] Finally, in the same spirit that had animated his great predecessor, John XXIII took a particular interest in the pastoral and liturgical movement. He promptly

[1] *AAS*, XXXV (1943), 193.

[2] *AAS*, XXXIX (1947), 521. The quotations in English from *Mediator Dei* are taken from the translation published by the National Catholic Welfare Conference, Washington, D.C.

[3] *AAS*, XLVII (1955), 218; Bouscaren-O'Connor, *The Canon Law Digest* (Milwaukee, 1958), IV, 25-32.

[4] *AAS*, XLVII (1955), 838; Bouscaren-O'Connor, *op. cit.*, IV, 49-61.

[5] *AAS*, XLVIII (1956), 5; *The Catholic Mind*, LIV (1956), 222 ff.

[6] *AAS*, L (1958), 630; Bouscaren-O'Connor, *op. cit.*, "Annual Supplement 1958," under can. 1264. The quotations in English from this Instruction (hereafter cited *Instruction*) are taken from Bouscaren-O'Connor's supplement.

issued the new *Rubrics of the Roman Breviary and Missal*[7] and, at the same time, announced his decision to lay before the members of the hierarchy at the forthcoming ecumenical council "the most important principles governing a general liturgical reform."

The last twenty years are rightfully regarded as decades of vigorous development of an over-all principle capable of renewing the internal life of the Church—decades directed to the realization of St. Pius X's guiding maxim: "To restore all things in Christ so that Christ be all in all." And what to the casual observer might have seemed a series of disassociated documents interesting a few theologians proved the systematic and logical unfolding of a marvelous divine plan with implications and ramifications universal in character.

PASTORAL CONCERN

The liturgical renewal "is shown forth as a sign of the providential dispositions of God for the present time, of the movement of the Holy Ghost in the Church."[8] It is, further, the sign of the pastoral concern that stirs the entire Church; and it heralds a new rhythm of life for which the faithful are not only ready but which they earnestly demand.

Of course, it is not the Christian religion that changes or is renewed. It is men, whom grace leads to rediscover or re-appreciate the eternal youth of the Mystery of Christ and to insert in it, with deeper awareness and total commitment, both their persons and their restless times. It is the Church which, under the impulsion of the recreative and vitalizing Holy Spirit, undergoes a mysterious process of clarification, an unfolding, as it were, deeper and wider, for the sanctification of her members and for the fulfillment of her missionary function on the outside as well.

[7] *AAS,* LII (1960), 593. Cf. also the Instruction of the S. C. of Rites, Feb. 14, 1961 (*AAS,* LIII [1961], 168), issuing directives to diocesan Bishops throughout the world and to all Ordinaries to make their special calendars conform to the Church's renewed emphasis on the cycle that focuses attention on Sundays and the feasts and seasons celebrating the major mysteries of the Christian religion.

[8] Pius XII, Allocution to the First International Congress of Pastoral Liturgy, *AAS,* XLVIII (1956), 712; *The Assisi Papers* (Collegeville, Minn., 1957), p. 224.

In this vast panorama, the Roman Synod represents, one might say, an interlocutory pause or, better, a phase of reflection and orientation. Neither radical innovations nor extraordinary and definitive reforms should have been expected of it. Greater events are in the making in the universal Church. Besides, the task and range of a Synod are, by its very nature, rigidly determined and restricted. Yet, because of the dignity of the city in which it was convened and the authority of the bishop who convoked it, its value and pertinence reach far beyond the boundaries of Rome. Not only is it a "fine model" for other dioceses. It provides a good indication of the needs of the time, of the sensitivity with which current problems are to be felt and approached, of the directions of both pastoral practice and canonical legislation within the entire Church.

The eminently pastoral character of the Synod is obvious in its general pattern as well as in the very phrasing of its various statutes. Of course, canon 356, §1, according to which the Synod must treat of matters "related to the particular needs of the clergy and laity" in the diocese, is fully respected. But this is done in a fashion that is at sharp variance with the traditional, rigid manner of formulating laws and with a directness and immediateness of approach that gets right at the heart of the matter.

This pervasive pastoral solicitude is also detectable in the papal documents that precede and accompany the promulgation of the Synod. There the Bishop of Rome states the spiritual objective of the entire Synod.[9] He shows the need and the way to penetrate, through and beyond the letter of the statutes, the spirit that inspires and unifies them.[10] He spells out both current problems and the means (the renewal of liturgical life especially) to employ in their solution.[11] He emphasizes the broad and deep sense of charity that must permeate every action of the Church, including a synod.[12]

The Roman bishop's concern for the salvation of souls seems to be particularly evident in the synodal statutes that relate directly or indirectly to liturgy. Most of them are found in Part III of Book

[9] Cf. *Prima Romana Synodus A.D. MDCCCCLX* (Vatican City, 1960), p. vii.
[10] *Ibid.*, pp. 514 f.
[11] *Ibid.*, pp. x f.
[12] *Ibid.*, p. 516.

II—the part expressly dealing with divine worship, liturgical life, and pious exercises.[13] This article examines these statutes with a view to discussing various issues that, though predominantly liturgical in character, have of necessity pastoral and juridical implications of no small consequence.

DIVINE WORSHIP IN GENERAL

Part III of Book II is entitled "Concerning Divine Worship and Liturgy." Due perhaps to possible discrepancies between terms strictly juridical and terms strictly liturgical, the accuracy of this title, or at least its clarity and precision, could be questioned. If liturgy is "the integral worship of the Mystical Body of Christ in its head and members," then the terms "divine worship" and "liturgy" should be synonymous, at least in the sense that the latter is contained in the former. In the course of Part III, however, the phrasing "concerning liturgy" does not recur; and the heading of Title III of Part III reads instead "Concerning liturgical life."

Of course, divine worship includes also the worship that, while not strictly liturgical, is regulated by the Church—the cult that is more correctly termed "pious devotions." The ideal phrasing would distinguish these from "the true, substantial and official divine worship" that is liturgy. As a general title, *"De liturgia deque piis exercitiis religionis"* would have been more accurate.

Statute 522 beautifully indicates what is in reality the synthesis of Christianity: "It is unquestionably the primary duty of man to orientate his person and his life toward God and, through the virtue of religion, to pay due worship and homage to Him alone." It is to this goal that the Church must bring every Christian.

The way and the vehicle are Christ, the *Leitourgos* of the Father,[14] who is ever alive in his Church, to the end that, in every liturgical action, together with the Church, there is her Founder and Head.[15]

One cannot fail to notice the significance of this liturgical setting or ordering of things, so explicitly and so directly does it touch the

[13] This Part includes 106 statutes (stat. 522-627).
[14] Cf. *Heb.* 8:2.
[15] Cf. stat. 523.

very essence of liturgy—a significance heightened by the fact that the type of document under consideration was, until recently, regarded as exclusively juridical or ceremonial in nature. Such a setting points up the sensitivity of our time, which tends to view the Church not so much in her magnificent juridical structure as in her dogmatic-biblical aspect of Mystical Body. Thus, the Church is viewed as she really is: a living community, both organic and hierarchic, which in the liturgy (especially in its heart—the sacrificial assembly) expresses her transcendent nature as well as her concreteness and visibility and presence in time.

It is then the mind of the Synod to see liturgical worship and its implications better grasped by clergy and people. The Synod realizes, however, the possibility that, in the search for new forms and more valid methods, unadvisable or dangerous elements may very easily creep into the pastoral-liturgical renewal. Statute 524, supplementing canon 1257, sets up a line of defense against these elements. Later, with the institution of the diocesan liturgical council, statute 560 introduces a positive help and a safeguard for those truly dedicated to the liturgical movement.

DEFINITION OF LITURGY

In view of what has been said, it is not surprising that the Synod should include the definition of liturgy—something the Code fails to do at least so explicitly, completely, and precisely. Statute 554, §1, combining elements of *Mediator Dei* and of the Code (can. 1256), reads: "Sacred liturgy constitutes the worship of the Mystical Body of Jesus Christ. The exercise of liturgical worship requires that it be performed in the name of the Church, by persons lawfully delegated *ad hoc,* according to rites established by the same Church." In the first part of this definition, the theological aspect is primal; in the second, the liturgical element of the official acts of worship.

The solemn reference to the Mystical Body places liturgy far beyond the narrow limits of "public worship insofar as ordained by ecclesiastical authority"—well beyond the prayers and ceremonies with which the Church clothes, as it were, the celebration of the Holy Sacrifice and the administration of the sacraments.

The definition given by the Synod recognizes in liturgy a *sui generis* means by which, from Pentecost to the Parousia, sacred

history (*qua* mystery of Christ and mystery of the Church) unfolds. In fact, the sense of sacred history is essentially directed to the communication of divine life to men through the only Way, which is Christ, the Son of God made man. And the sense of sacred history is realized only in the Church—for only in the Church do Christ and man meet in one single and characteristic "divine-human entity."

Liturgy, therefore, makes operative the efficacious signs through which God sanctifies the Church; and the Church, in turn, honors and worships God, both movements occurring *in Christo Iesu*. It is these signs or mysteries (the first expressions of the life of the Mystical Body) that work the *venerandum commercium*[16] through which, "in Christ and in the Church," men offer something to God and receive from him his divine gifts.[17] In virtue of each of these signs—whether predominantly latreutic in character like the Sacrifice, or soteriologic like the sacraments—whatever the Mystical Body does to give glory to God benefits the individual member in the attainment of his ultimate aim.[18]

From the same definition the Synod arrives at the definite preeminence of liturgy and its clear distinction from all those forms of worship that are not acts of the Mystical Body in a full sense and liturgical acts in a proper sense. These secondary forms of worship the Synod groups in the generic category of "pious exercises."[19]

The distinction, and especially this hierarchy of values, has a very pointed bearing on the orientation of Christian life or, better, of Christian piety. It is indicative of the spirituality that must be at the basis of every spirituality and at the summit of the life of the Mystical Body: *liturgical spirituality*. It is the official spirituality that the Church as such proposes to all her children:

> The Church as such has its spirituality, which is not just *a* spirituality, and not even the best among all, but simply *the* spirituality of the Church. . . . The Church is not *one* out of many tutors who can instruct

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[16] Cf. Secret, IV Sunday after Easter.

[17] Cf. *Summa Theologiae*, II-II, q. 81, aa. 1 f.

[18] Cf. Postcommunion, II Sunday after Pentecost; Secret, IX Sunday after Pentecost.

[19] Cf. stat. 554, §2.

us on the kingdom of God, but is simply *the* unique and universal teacher.[20]

PARTICIPATION OF THE FAITHFUL IN LITURGICAL ACTS

The Code says nothing about the participation of the faithful in liturgical acts; but the Synod, having made liturgical life the characteristic note of Christian life,[21] logically offers pertinent norms here and there.[22]

In the liturgy, the faithful are not an accessory element. They are an integral and indispensable part: "The co-operation of the faithful is required," as the *Mediator Dei* tersely states.[23] At the closing of the First International Congress of Pastoral Liturgy, Pius XII explicitly referred to the definition of liturgy as the integral worship of the Mystical Body and went on to explain:

> To this unique liturgy, each of the members, whether invested with episcopal power or belonging to the body of the faithful, brings all that he has received from God, all the resources of his mind, his heart, his achievements. . . . The contributions which the hierarchy and the faithful bring to the liturgy are not added as two separate entities, but represent the collaboration of members of the same organism which acts as a single living unit. . . . It is in this unity that the Church prays, offers sacrifice, sanctifies itself, so that it can be asserted with good reason that the liturgy is the work of the whole Church.[24]

The place most appropriate for the "active participation" or "co-operation" of the faithful is the parish, as statute 555 declares, both for liturgical life in general and for the principal acts of the Christian. And the parish is significantly defined in statute 100 as "the hinge of the diocese, in which all pastoral activity taking place within its territory must be centered, by which it must be stimulated, and to which it must be ordered."[25]

[20] Braso, *Liturgy and Spirituality* (Collegeville, Minn., 1960) p. 11; cf., on this whole concept, the entire second chapter, "The Spirituality of the Church," pp. 11-29.

[21] "Following the instructions of the encyclical *Mediator Dei,* priests shall exhort and teach the faithful to participate more intensely and eagerly, each in his own parish, in liturgical life."—Stat. 555, §1.

[22] Cf. stat. 555, §§2, 3; 556-558.

[23] No. 78.

[24] *The Assisi Papers,* pp. 225 f.

[25] Cf. also stat. 101, 558. "The normal center of worship is always the parish church, the parish. Here are centered and reflected all the aspects of

The Synod's preoccupation with parochial life for the faithful, while not excluding the juridical factor (predominant in the Code), is chiefly pastoral. Highlighted once more is the urgency of Christians becoming again "living liturgical communities" if the Church is to live a deeper life and exert a more decisive influence in the world.

THE CHRISTOLOGICAL AND TRINITARIAN PERSPECTIVE

Christian worship is basically Christological and Trinitarian. This characteristic, which provides its foundation, direction, and goal, must logically be reflected in the very life of the Christian, for *lex orandi* is also, in virtue of its divine dynamics, *lex vivendi*.

In its journey to God, liturgy does not follow an arbitrary path, but the route God himself has plotted. Objectivity is its law, and it is inviolably expressed in a circle of human and divine relations with the Triune God, in conformity with the formula: "*From* the Father, *through* his Son Jesus Christ, *in* the Holy Spirit, *to* the Father."[26]

In this journey, the role of Christ is so real, so alive, so immediate and preponderant that, in the final analysis, there is in the world but one "Liturgist," Christ, and one liturgy, that of Christ. It is awareness of this truth that makes one understand the full import of the formula "through Christ our Lord," with which the Church concludes every liturgical prayer. In the plan effectively willed and realized by God, it is this reality of the unique Priest, the unique Mediator, the unique "Liturgist," and the unique liturgy, that governs the whole world of Salvation—the world of sanctification and worship, in which the relations between God and man become direct and concrete: "By Him and with Him and in Him."

To live the liturgy is to be "alive to God in Christ Jesus";[27] it is to become acutely conscious of being a part of the living organism

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the individual and social life of the Christian. Here is the normal channel for all the graces of sanctification for the faithful, who by means of the parish come to form part of the people of God, in communion with the bishop of the diocese, with the Pope of Rome, with Jesus Christ, Head of the Church." Braso, *op. cit.*, p. 227.

[26] Cf. Vagaggini, *Theological Dimensions of the Liturgy* (Collegeville, Minn., 1959), I, 106-139.

[27] *Rom.* 6:11.

that is the Mystical Body. The Roman Synod definitely places Christian life in this perspective and authoritatively guides the faithful to the appreciation and practice of liturgy, thus making it for them the chief means to salvation and perfection.

THE EUCHARIST

Statute 401 is taken verbatim from the encyclical *Mediator Dei:* "The mystery of the Most Holy Eucharist which Christ, the High Priest, instituted, and which he commands to be continually renewed in the Church by his ministers, is the culmination and center, as it were, of the Christian religion."

The Holy Eucharist completes the Christian initiation. It is also the heart of the whole of Christian life. In fact, if religion is a way of life, its greatest and most sacred action, the divine Sacrifice, should be "the climax and center of each day," as statute 25 recommends, particularly for priests and religious.

All this is only implicit in canon 801 of the Code—a canon, incidentally, that is formulated on strictly doctrinal ground. Statute 401 of the Synod, on the contrary, mentions it explicitly, undoubtedly with a view to fitting it into the general pattern of the Synod and its specific aim: the renewal of the Christian community through the active life of the Mystical Body.

HOLY MASS

"The Mass, by its very nature, requires that all who are present participate in it in the manner proper to them."[28] This participation, the Synod explains, must be frequent and it must be characterized by "most profound devotion and the utmost faith and piety."[29] This makes it incumbent on priests to see to it that the faithful *understand,* first of all, "the nature, efficacy, and salutary effects of the Eucharistic Sacrifice."[30]

Without this knowledge or understanding there cannot be intelligent internal and external participation. The faithful must be convinced that the Mass is not simply another prayer, not even a

[28] *Instruction,* no. 22.
[29] Stat. 402, §1, cf. also stat. 555.
[30] Stat. 402, §1.

beautiful private prayer, but an act of the Mystical Body.[31] This is the concept of *Mediator Dei;* and the Instruction of September, 1958, further illustrated it and brought it to a practical conclusion: "The Holy Sacrifice of the Mass is an act of public worship which is given to God in the name of Christ and the Church, in whatever place or manner it is celebrated. Hence the term 'private Masses' is to be avoided."[32]

The Eucharistic assembly is the best manifestation of the reality of the Mystical Body and its primary source: *signum unitatis.* There is one altar—Christ; one minister, acting in the person of Christ and the Church—the priest; and the faithful, who are God's chosen people. Together they form a single entity praying and living in God. Every Christian must be fully aware of being a member of this spiritual Body, a grain of wheat that has been gathered to make a divine Bread with Christ and the brethren.[33]

The participation required is a communication "by spiritual affections."[34] "Let the faithful be of one mind with the priest who performs the Sacrifice," which is to say, let them "be united as closely as possible with the High Priest . . .; together with Him and through Him let them make their obligation, and in union with Him let them offer up themselves."[35]

The logical externalization of internal participation, and its efficacious aid, is external participation—active presence "in the manner proper" to each of the faithful. The Roman Synod strongly advocates the most natural and simple of the various means: the "dialogue Mass" (including singing), according to the regulations and degrees established especially in the Instruction of 1958.[36] The Holy Father himself gave an example of this participation in the three Masses at which he assisted in the Sistine Chapel during the three synodal sessions held in the Vatican palace.

Orderly procedure in the "dialogue," and in external participation in general, seems to call for a guide or *commentator.*[37] The term is

[31] Cf. stat. 402, §2.
[32] No. 2.
[33] Cf. Feast of Corpus Christi, Matins, Lesson vii.
[34] *Instruction,* no. 22, *c*).
[35] *Mediator Dei,* no. 80.
[36] Cf. nos. 22-34.
[37] Stat. 555, §3, b) and c).

not too fortunate, recalling as it does the professional reporter or analyst. The task of the *commentator* (closer to that of the prompter) is chiefly to supply brief, pointed indications and to guide "the responses, prayers, and songs of the faithful."[38] But the term *commentator,* already in use in the past, was adopted by the Synod—as it was in the Instruction of 1958.

This *actor* in the divine celebration is a figure born spontaneously out of the climate and conditions of the current liturgical-pastoral renewal. He is not, however, completely new in the history of liturgy. In fact, the *commentator* "as a guide to the assembly, revives . . . the ministerial figure of the *deacon* in his function (a secondary one), between the altar and the assembly, of guide to the faithful (in their prayers and ritualistic gestures)."[39]

As of now, the *commentator* remains a figure somewhat vague and indistinct. According to his multiple functions, he assumes different names here and there. Even in Rome, and even though the Synod calls him *commentator,* the reference to *lector* is not infrequent.[40] The *commentator's* figure, then, is still in evolution.

HOLY COMMUNION

Both the internal and external participation of the faithful in the Eucharistic Sacrifice reach their perfection in Communion.

Elaborating on the prescription of canon 863, which translated into law the thought and the liturgical-pastoral orientation of Pius X's Motu proprio *Tra le sollecitudini,*[41] statute 415 stresses the priest's duty to encourage frequent, even daily, Communion.[42] Of course, to receive Communion must mean principally, in the words of St. Augustine, *spiritualiter manducare* the Body of the Lord; therefore, the Synod commands that the faithful be properly instructed so that they know and seek its salutary effects. They

[38] *Ibid.,* §3, b). Cf. Antonelli, "Commentary" (on the Instruction on Sacred Music and the Sacred Liturgy), *Worship,* XXXII (1958), 636 f.; Howell, "The Commentator at Mass," *ibid.,* XXXIII (1959), 622-627.

[39] Braga, *L'assemblea liturgica della S. Messa* (Milano, 1960), p. 84.

[40] In Rome there is a *Collegium Lectorum* (Via della Pigna, 13A), which recently issued a publication concerning lectors at festive Masses and which closely follows, and reports on, the various experiences in this regard.

[41] Nov. 22, 1903; *ASS,* XXXVI (1903-1904), 329.

[42] Cf. also stat. 416.

must also be "diligently" instructed as to the conditions for fruitful reception.

The Synod goes a step farther than the Code. It notes the close connection between Communion and the Sacrifice and the living Church, the Mystical Body of Christ. Here the synodal statutes leave nothing to be desired even from the liturgical standpoint. Communion, the logical fulfillment of the Sacrifice, is also the perfect expression of the reality of the Mystical Body. Hence, "indeed praiseworthy is the custom of distributing Holy Communion *infra Missam*" immediately after the celebrant's Communion.[43] The faithful should willingly heed this counsel so as to derive the most benefit from the Eucharistic Banquet.[44]

One must similarly view statute 427, which concerns Easter Communion. The reason: "Through the Easter reception of the Eucharist, the Church undoubtedly had in mind the celebration of the adorable mystery of the Resurrection of Jesus Christ so that all Christians, adverting to it, might joyfully acquire . . . new spiritual life and vigor." Liturgical life, equated as it is with integral Christian life, is *paschal* life. The year of the Christian who lives *in Christo et in Ecclesia* is a perennial Easter in its three phases or cycles:

(1) The annual Easter—Easter in its proper sense and, precisely, the sacred triduum and the Feast of the Lord (not *par excellence*, but the unique feast).

(2) The weekly cycle or Sunday—the weekly return of the yearly celebration of Christ's Mystery.

(3) The *daily* Easter or Holy Mass—in a sense the synthesis of both the Easter and the *Dominica*.[45]

The Easter Communion must, therefore, become the occasion "to celebrate the Pasch" with ever fuller participation and commitment. This is demanded not only by the greater solemnity with which the Church observes the anniversary of the Mystery, but

[43] Stat. 528.

[44] Cf. stat. 417.

[45] "Every time this memorial Sacrifice is offered up, the work of our redemption is carried on"; Secret, IX Sunday after Pentecost. Cf. the Instruction of the S. C. of Rites on Diocesan Liturgical Calendars, *AAS*, LIII (1961), 168. (Every Sunday is a commemoration of Christ's Resurrection.)

also by the special fruit the Christian is to derive from it. Indeed, the Easter celebration and Communion must be the guide and viaticum of the Christian as he travels the cycle, both weekly and daily, by which the liturgy distributes over a yearly span the inexhaustible riches of the Paschal Mystery.

The intrinsic relation of Communion to Sacrifice does not forbid the distribution of Communion outside of Mass: *"sive ante, sive post, sive extra."*[46] Intended above all to facilitate the frequent reception of Communion, this is a wise regulation. But it makes more pressing the pastoral duty of instructing the faithful to receive Communion in the spirit of the Mass, ever mindful that the Bread they eat is Christ's flesh sacrificed "for the life of the world," and the Wine they drink is Christ's blood shed "for the remission of sins."[47] They must likewise be instructed to receive Communion in the spirit of the Church, that is, in the spirit of unity, as becomes members of the same Body.

EUCHARISTIC PRESENCE

Being Sacrament as well as Sacrifice, the Eucharist is, in the heart of the Church, the tangible sign of the real presence of her Divine Head. Naturally, then, does the latreutic cult, addressed to Christ in the Blessed Sacrament, receive the warm recommendation of the Synod.[48] Next to the Mass, and always in relation to it, this adoration constitutes the most important manifestation of the Christological character of liturgical spirituality.

The principal liturgical rite for the adoration of the Blessed Sacrament is the solemn exposition.[49] The Synod, sanctioning the now general practice in the Church, modifies quite extensively the rule expressed in canon 1274, §1. Consequently, the solemn exposition is much more frequently permitted: "On Sundays and other feasts of obligation, provided there is a sufficient number of faithful in attendance."[50] The Synod goes on to give other regulations to ensure the performance of the rite with fitting dignity.[51]

[46] Stat. 417.
[47] *John* 6: 52; *Matt.* 26:28.
[48] Cf. stat. 532.
[49] Cf. stat. 529.
[50] Stat. 529, §1.
[51] Cf. ibid. §§1-5. Cf. also stat. 613. The Synod, however, forbids solemn

Linked with the exposition is the benediction of the Blessed Sacrament, which, "as liturgical action, includes the *Tantum ergo,* the verse and response, the oration, and the benediction."[52] All the rest is a "pious exercise," which, while certainly not forbidden, must not interfere with the liturgical action in the strict sense.[53]

The exposition and Eucharistic adoration acquire special importance and solemnity in the Forty Hours' devotion.[54] The Synod commands that in Rome the devotion be solemn and uninterrupted (even during the nocturnal hours) and that the Mass be sung each of the three days.[55] The new *Rubrics of the Roman Breviary and Missal,* with their prescriptions regarding votive Masses,[56] will certainly help the implementation of the Synod's purposes in this regard.

To facilitate and spread the Eucharistic cult, the Synod, repeating the rule of canon 1274, §1, permits, but "only for a justifying reason,"[57] private exposition, that is, with the ciborium. Here the Synod uses the terminology of the Code. Technically speaking, neither exposition nor benediction, being liturgical actions, can be termed "private." They are public rites, they are acts of the Mystical Body. And just as the Church discarded the term "private" (as opposed to "solemn") in regard to the Mass, she is likely soon to discard the term "private" in regard to exposition and benediction. One would more accurately speak, for instance, of exposition or benediction *minus solemnis* as opposed to exposition or benediction *solemnis.*

Though not exclusively Eucharistic, Vespers should be considered one of the most notable liturgical functions for the adoration of the Blessed Sacrament. They are the *sacrificium vespertinum* and often, if not generally, they are concluded with solemn exposition and benediction. The Synod recommends them with warm words and detailed suggestions.[58]

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exposition in semi-public oratories that have not been solemnly blessed and whenever there is a lack of sufficient ministers or servers; cf. stat. 529, §1.

[52] Stat. 530, §1.

[53] *Ibid.,* §2.

[54] Cf. can. 1275.

[55] Cf. stat. 531.

[56] Cf. nos. 348-349.

[57] Stat. 529, §5.

[58] Cf. stat. 556, §1, and 570.

ALTAR AND TABERNACLE

The altar and the tabernacle are directly related to the Eucharistic cult. Again developing the regulations of the Code[59] along pastoral and liturgical lines, the Synod trenchantly defines the altar: "*imago Christi*";[60] a definition that truly grasps its essential reality. Its nature and function in the life of the Mystical Body are elaborated: "The altar . . . (is) the place of the divine Sacrifice and the center, so to speak, of the entire sacred edifice";[61] the logical corollary of this pre-eminence is reaffirmed: "Let it be made and kept in a worthy and decorous manner."[62]

The Christocentric note must also be manifest in the place and objects used in liturgical worship. If Christ is *tota religio,* as St. Augustine affirms, the altar, which is his most significant image, must polarize not only the minds and the hearts of the faithful but also the church or place of the Eucharistic Sacrifice and assembly.[63] For the same reason, "the Crucifix has first place on the altar,"[64] obviously the most prominent.

The Altar of the Sacrifice is certainly the worthiest and central part of the church. However, since the Holy Eucharist is also the sacrament of the Real Presence, that is, of Christ's permanence *in mysterio* in his Mystical Body, it would not be right to emphasize the sacrificial aspect and neglect the Altar of the Divine Presence. Therefore, whether the latter is ordinarily the main altar[65] or another altar, it must always be "*quam decentissimum*":[66] the flowers that adorn it must be "fresh"; it must have the proper number of candlesticks;[67] and, in general, it must be decorated with taste and simplicity, in keeping with liturgical sense and enlightened piety.

[59] Cf. can. 822 and 1197.
[60] Stat. 618, §1.
[61] *Ibid.*
[62] *Ibid.*
[63] Cf. *ibid.*, §§2, 3, and stat. 546.
[64] Stat. 588.
[65] Cf. can. 1268, §2.
[66] Stat. 526.
[67] Cf. stat. 590. This statute forbids the use of artificial flowers; potted plants or shrubs are not to be put on the altar but they are tolerated in the sanctuary as long as they are used with discretion. Cf. stat. 618, §2, urging that the altar not be attached to the walls of the church but so situated as to permit walking around it.

As for the tabernacle, all are familiar with the somewhat strange ideas that have been advanced here and there in recent times. Some would want it suspended over the altar, others altogether apart from the altar, and others, again, favor unusual forms. It is worth noting, then, that the Synod—supplementing the prescriptions of canon 1269—expressly rules that the tabernacle must be attached to the altar, that its form must not differ greatly from the traditional, that it must not be surmounted by a throne (for the adoration of the Blessed Sacrament) or otherwise encumbered.[68]

In regard to the altar *populum versus,* the Synod merely states that any decision in individual cases is reserved to the Vicariate of the City.[69]

SACRED TIMES

The Holy Eucharist centers in itself the whole Mystery of Christ, which is the Paschal Mystery. The liturgical year presents and celebrates that unique Mystery in its various aspects and elements. Thus man's inability to grasp everything at once is allowed for and the Church furnished with the cycle of her supernatural life in time. The liturgical year, then, completes and guides the Christological ordering of Christian spirituality.

The Synod decidedly emphasizes the dogmatic-pastoral value of the liturgical year—the year of the Mystical Body or the year of Christ and the Christians, the year pre-eminently characterized by

[68] Cf. stat. 526. Cf. Decree of S. C. of Rites, June 1, 1957, *AAS,* XLIX (1957), 425; Bouscaren-O'Connor, *op. cit.,* IV, 360-362.

[69] Cf. stat. 618, §2, 3°. Historically, the altar *coram populo* is explained by the special attention given the orientation of the church in ancient times and until the Middle Ages: "There was the constant preoccupation of giving the edifice an east-west orientation, for it was thought that liturgical prayer had to be recited facing the east or *Oriens.* If the entrance of the basilica faced east (as in St. Peter's basilica), no problem existed for the celebrant and the ministers, while the faithful at the moment of prayer had to turn toward the east. When, instead, outside of Rome and particularly in Gaul, the entrance faced west, then it was the ministers who had their backs to the faithful. The present disposition of the altar seems to have had its roots in this fact" (Falsini, *L'assemblea liturgica della Messa* [Milano, 1960], p. 23). As for the pastoral reasons (which are the ones especially advanced for the solution of the "problem" today), they should not be overstated. Strong arguments against them are not lacking. The altar *coram populo* is by no means the cure-all. The question remains moot.

Sacred Times. Of these times, the Synod recalls in particular the most important: *Advent,* in preparation for the Christmas Mystery or Incarnation of the Word[70] and *Lent,* in preparation for the Paschal Mystery or the Mystery of Redemption.[71] The Synod specifies the nature, the objective, the manner of celebration of both seasons.

The primary importance of the liturgical year for pastoral practice is clearly indicated by various dispositions. Statute 557 commands that the principal solemnities of the year "be prepared for with appropriate sermons." Statute 542, after having listed many of these solemnities (including the Sundays of Advent and Lent), forbids, on these days, "any other religious feast not in keeping with the liturgical celebration of the day." Statute 543 prescribes that, when triduums and novenas to Saints fall in Lent, "these customary exercises shall conform to the spirit and rites of the season and not distract the faithful from the devout celebration of the approaching paschal mysteries." In this connection, statute 544 repeats the prohibition, for Passiontide, "not to place flowers before sacred images or statues; on the contrary, these are to be veiled, in accordance with liturgical laws."

Generally speaking, the Synod goes beyond the restricted concept of "sacred times" as defined in the Code: "Sacred times are feast days."[72] Apart from the fact that the Code practically ignores the dogmatic-pastoral aspect and range of liturgical times, its terminology is both inadequate and imprecise. Sacred times are something more than and something different from *"dies festi."* The Synod states this implicitly. The new *Rubrics of the Roman Breviary and Missal* state it explicitly.[73] The concept of "sacred time" is much broader than the concept of "festive day." The entire liturgical year is "sacred time": it is an extension of the Day of the Lord *par excellence,* the Pasch; it is a progressive communication of the Mystery of Christ; it signifies for the Christian the total consecration of time by inserting it in the Eternal Day, which is Christ himself.

[70] Cf. stat. 623-624. [71] Cf. stat. 625-626. [72] Can. 1243.

[73] Cf. nos. 4 (*liturgical day*); 9 (*the Lord's day*); 21 (*feria*); 28 (*vigil*); 78 (*Saturday celebration of the Blessed Virgin Mary*); 80-90 (*the greater Litanies and Rogation Days*); 24 (*Ember Days*); 35 (*feast*); 71-77 (*the seasons of the year*).

This does not, of course, make all the days of the year equally solemn as to their liturgy. Nor are all to be considered "of obligation," that is, "feast" days in the current sense of the word—in relation to the obligation they impose of participating in the liturgical assembly.

It is certain, however, that the Christological-liturgical perspective (which is indeed that of "living as Mystical Body"), more than any other, opens to pastoral theology and pastoral action a complete and truly vast view of the meaning and value of the liturgical year. It would seem that even official terminology (of both liturgy and law) should be brought into line and made consistent.

MARY AND THE SAINTS

In the sacramental life of the Church, the liturgical year is the chief means and the divine method of teaching her Christological spirituality. With the Sacred Times, the historical events of the life of Christ, or of the Mystery of Salvation, are commemorated and re-presented in their mystical reality and in their salvific fruits, in the expectation of their eschatological perfection.

Properly speaking, there is no other cycle. That of the Saints is not a true "cycle" independent of, or parallel to, or even dependent on the principal cycle. It is rather a splendid commentary on the cycle of the Lord, its adornment, a means of underscoring it and making it better understood. The feasts of the Blessed Virgin and the Saints beautifully graft themselves on the essential and primary sequence of the Year of the Lord.

The Blessed Virgin comes into the liturgical year as *socia Christi*—co-operator now in Christ's mystical life as she was once co-redemptrix and mediatrix in his historical life. Devotion to her would have no meaning outside the context of Christ, outside the Christological-Trinitarian fabric of the liturgy. Hence, the Synod, in recommending that the faithful honor and love the Blessed Virgin Mary, warns that their devotion be sincere and true, enlightened by dogmatic doctrine, accompanied by Christian virtues.[74]

The same is true of the cult of the Saints. Their feasts must never overshadow or overburden the liturgical year and distract

[74] Cf. stat. 210, §2, 537.

from its essential lesson and pattern—the Mystery of Christ.[75] The feasts of the Saints must instead exemplify and explain and adorn it. The veneration so justly and laudably given them must show what they really are: "the friends of the Bridegroom," his retinue, as well as our friends, protectors, and models. Devotion to them, especially to patron saints, must result in "a new blossoming of Christian life"[76] and a truer "living as Mystical Body."

(To be continued)

JOHN A. ABBO

The Catholic University of America
Washington, D.C.

[75] The new Rubrics have already gone a long way in checking and correcting abuses and incongruities in this regard.

[76] Cf. stat. 540-543.

CONVERTS WITH INVALID MARRIAGES

"Could the Church demand an *explicit rejection* of any rights to divorce and remarriage, and could it make this a condition of validity for *all* sacramental marriages?" This question, or suggestion, was possibly one of the most interesting results of my article, "Are Non-Catholic Marriages Still Valid?"[1] At the editor's suggestion, the question is being presented in this follow-up piece. It should lead to a variety of answers and—who knows—perhaps even to action.

The study which led to the original articles was undertaken at the suggestion of a group of priests who were involved in the inter-racial apostolate in a large Mid-western city. They were concerned over the fact that often 40 per cent of the Negroes who completed their instruction courses were unable to enter the Church because of previous broken marriages. Many, if not most, of the priests were convinced that these previous marriages had not been valid, that they had been but casual, temporary commitments. Could a sociologist demonstrate that such thoughtless, impermanent substitutes for true marriage were characteristic especially among such under-privileged classes as rural Negroes?

I thought the answer would be "Yes," and began experimenting with various interview schedules, looking for devious ways to discover just what a person's commitment to marriage is at the time of the actual ceremony. But a year later, when the IBM computers had finished digesting the interview information and when I had finished studying the canons and their underlying philosophy, the answer seemed to be quite definitely "No." The available evidence pointed clearly to the validity of the marriages we had thought might prove invalid.

And there the matter rested for another year while I debated the logic of my own conclusions. Finally, it seemed best to go ahead and publish the findings in the hope that others might discover loopholes the author could not see. "Are non-Catholic Marriages Still Valid," therefore, was offered as a tentative, non-

[1] Cf. Paul Hilsdale, S.J., "Are Non-Catholic Marriages Still Valid?", in *The American Ecclesiastical Review*, CXLIV (1961) 23-31, 96-107.

dogmatic introduction to the subject. It was meant to stimulate opposing views and get them out in the open.[2]

Some of the subsequent correspondence is mentioned later in this article. For the time being, suffice it to say that the loopholes are yet to be found.

The sky is still dark for would-be converts with seemingly valid marriages.

LOOKING TO THE FUTURE

But must the sky remain black? Can something perhaps be done now for the future? With the passage of the years, hundreds of thousands of prospective converts to Catholicism are going to be thrown by this hurdle of a previous, ill-considered marriage. Is there any new approach that might possibly remove the obstacle?

Today in our present view, the prospective convert's first marriage is generally valid and sacramental. Any subsequent marriage, therefore, is invalid, and there is nothing the Church can do about it. But is there not something the Church could do that would prevent this same tragedy occurring tomorrow?

One way, of course, would be to return to the original conditions set down by the Council of Trent in the decree *Tametsi,* holding all baptized couples to the "substantial form" of marriage, demanding a priest and two witnesses as conditions of validity for everyone.[3] By one stroke of positive legislation all future marriages of baptized non-Catholics would be made invalid.[4] (Marriages among the non-baptized would still be legitimate but, in the event of future conversion to Catholicism, subject to Pauline dispensations.)[5] For the future, therefore, no matter how many times the would-be convert had been "married," the Church would be free

[2] *Ibid.,* p. 106.

[3] Trent, Sessio XXIV, cap. 1: *De reformatione matrimonii.*

[4] This is not the place to rehearse the incredible confusion that followed the inefficient and ill-considered method of promulgation that was chosen for the decree—nor the many pontifical dispensations that were subsequently granted in order to validate the marriages of non-Catholics, especially Benedict XIV's declaration in 1741 and Pius X's Constitution, *Provida,* in 1906. Cf. Capello, *Tractatus Canonico-Moralis De Sacramentis* (Turin: Marietti, 1950) V, 643 ff.

[5] Canon 1015, 3.

to declare in favor of the present husband or wife, convalidating the marriage at the time of conversion.

Such a neat and convenient solution seems, unfortunately, to be ruled out if only for practical reasons of public relations. What would happen, for example, to the cause of ecumenism if the Catholic Church suddenly informed the world that henceforth Protestants could no longer be considered validly married; that the Church would consider no marriage valid unless ratified before one of her own ministers?[6]

Hence, the suggestion that mainly occasioned this article: Is it possible to demand as a condition of validity the *explicit rejection* of any rights to divorce and remarriage?

When this question was relayed to an author who has written extensively on marriage, he replied: "The suggestion . . . interests me enormously. Oddly enough, I have never heard it advanced before. I should really like to hear that proposition discussed by experts."

Would it not produce, at least at first, much the same effect as a return to the conditions of *Tametsi,* but without torpedoing the Catholic image? For who outside the Catholic Church would ever think of adding to the marriage ceremony an explicit rejection of the right to remarriage. Yet anyone *could,* and—with the publicity that Church legislation now gets—some people, no doubt, would actually do so.

A STRICTER VIEW OF MARRIAGE

The point is that validity would be made to depend upon an evidently reasonable condition that anyone, Catholic or non-Catholic, is free to accept. The Church would be declaring invalid not the marriages of non-Catholics as such, but the marriages of those who do not *explicitly* bind themselves to as strict a kind of marriage as must Catholics. If judiciously presented to the public, this fact might be counted on to mitigate some of the inevitable recriminations from our non-Catholic brethren. They would not have to see themselves discriminated against and disbarred from true marriage "just because of their faith." Instead

[6] Canon 1016 reaffirms the Church's competence to legislate for the marriages of *all* baptized people; but Canon 1099, 2 exempts non-Catholics from such positive legislation.

they would be forced to recognize that their usual kind of marriage, lacking as it would the explicit and strict commitment of the Catholic's, is sufficiently different for it to be considered invalid by Catholic standards. While at the same time they would be aware that every single Protestant couple is perfectly free to contract a marriage so strict and binding that the same Catholic Church would have to recognize it as fully valid and binding. All the engaged couple would have to do is to make a formal, public statement that they renounce the right to remarriage during the lifetime of the marriage partners.

No one need suppose that everyone making such a renunciation would be doing so from the heart. False oaths in marriage are, tragically, only too common. But our concern is not with the altogether exceptional person who goes out of his way to take a special oath which he does not fully mean. It is rather with the vast majority who are quite satisfied with the Protestant or civil marriage ceremony as it now stands. According to the present suggestion for positive law, most of these marriages would be declared henceforth invalid. And it is of this group that most of the future converts to Catholicism must be expected to come.

In the future, when these people receive the gift of faith, will they, too, be blocked by the specter of past, ill-advised marriages? Or will the proposed diriment impediment have prevented these previous contracts from taking effect, so that converts will be free to enter the Church without having to desert their families?

NECESSITY OF AN ADDED CLAUSE

But would this new requirement actually add anything to the marriage ceremony that now exists? After all, it already contains a positive rejection of remarriage, "I take thee . . . for better or worse . . . until death do us part." But these words, like all traditional formulae, are so easily repeated without understanding that by now they have lost most of their original meaning. Consider, for example, the following transcription of an interview with a middle-aged man from the rural South. He had been married twice, each time "for keeps." I tried to find out more exactly what he meant when he said "for keeps."

"When you got married," I asked, "you promised to take your wife, 'for better, for worse . . . until death.' What did you mean by *for better*?"

"*For better?* Why, to better ourselves. One person gets a job outside; the other stays home and looks after the house. When two people work together, it's better than when they each work alone. It's just better that way. . . ."

"Well, then, what did you mean by *for worse?*"

"*For worse?* I hadn't rightly thought about that. . . . My, you don't get married to make things worse, do you? I guess I just don't know what that meant!"

True, this same person would, no doubt, have been willing at the time of his marriage to renounce divorce and remarriage *if* the matter had been explained to him. But the reason for suggesting new positive legislation is that, in all likelihood, ministers and civil magistrates simply will not suggest to couples that they make such a renunciation. Hence, no matter what they intend or do not intend during the ceremony, their marriage will be invalid because of defective form—because of the defective form by which their consent is expressed—just as the marriage of a Catholic before a civil magistrate is now invalid because of form, irrespective of the couple's good will or lack of it.

LOGIC IN THE CLAIM OF VALIDITY

So much for the question of new marriage legislation that occasioned this article. It is not, fortunately, the only hope for unfortunate, divorced would-be converts. The other hope is that someone will find a flaw in the logic that now vindicates the validity of non-Catholic marriages in general.

"No one takes the words, 'until death do us part,' in the marriage ceremony literally," wrote one priest in refutation of the original articles in the *American Ecclesiastical Review*. "As I see it, the question is this: How does the interpretation that other people place on these words affect the marriage contract that they enter, [when they know that for a serious reason] they can go and obtain a civil divorce and enter another marriage if they wish."

But the argument in the articles was not so much from the words of the ceremony as from the fact that the ceremony, whatever its words, places the couple in a new status. They are aware that they are entering upon a new state of life—that they have been "hooked" and pulled out of the water and put in a new place—that the nature of their new state of life is determined not

by their own fancy but by some objective "plan of nature" or "will of God."

Our contention was that true marriage can be invalidated only by an explicit, conscious rejection of this half-unknown "plan of nature and of God." And most of the people interviewed had made nothing like an explicit, conscious substitution of their own "plan for marriage" in place of "God's plan for marriage."[7]

The same correspondent continued: "I would like to see someone seeking a graduate degree do a survey asking this question: 'I'm sure you believe that divorce is an evil that should be avoided at all cost, but, if you found yourself divorced, would you consider it wrong to remarry?' . . . You would not find a single non-Catholic who would say that it would be."

Granted. Most—though by no means every single non-Catholic—would consider remarriage within their rights. The fact can be pretty well established without a special survey.

For the record, towards the beginning of my own interviewing, I asked the following questions of 76 individuals—of people who were, significantly, waiting in the Marriage License Bureau, making plans for their own marriage: "Do you think that a woman has a right to get divorced and remarried if her husband is always drunk, doesn't support his family, etc.? . . . Are there also other reasons that would justify a man or a woman getting divorced and remarried?" Of the 76 people interviewed, 58 were non-Catholics. And of these, only 9 said that nothing would justify the divorce and remarriage. Of the rest, 17 allowed it but did so most reluctantly, usually mentioning the rights of the children, and 32 (over 50 per cent of the sample) allowed divorce and remarriage readily and for a variety of reasons.

Admittedly this question is not precisely the one that my correspondent would have asked. But it does tend to substantiate his claim that most non-Catholics *if forced to face the question before their marriage* would not rule out absolutely the possibility of remarriage.

But the result of our study—the point of the previous articles—was that most of the couples were *not* forced to face this question. They were so sure that their marriage was going to be different, that they were "more mature" and more able to discuss differences

[7]Cf. Hilsdale, *loc. cit.*, p. 100.

intelligently. As a result they never seriously questioned their future. They made no conscious reserves when they ratified the contract, but chose instead to accept marriage-whatever-it-is.[8]

And marriage *simply is* a permanent and exclusive partnership. If a couple want marriage-whatever-it-is that's what they get. Only if they make an explicit avowal that they want a tentative, trial partnership—a marriage on their own terms—do they get that instead of marriage.

Along the same lines, one person writes: "I cannot see how we can contend that these people believe that God's law binds them to an indissoluble marriage." But again, the deciding consideration is not the couple's conscious awareness of the indissoluble nature of marriage. It is rather their awareness of its mysterious, unknown character. Are they willing to launch themselves into a new kind of existence, whose nature they have not fathomed, but which they are willing nevertheless to accept? To repeat: Do they accept marriage-whatever-it-involves; or do they insist on cancelling this and creating for themselves, instead, marriage-only-as-I-define-it-here-and-now, a hopeful experiment in sexual complementarity?

ILL-CONSIDERED QUESTIONING

But to return to my correspondent's original difficulty: Possibly one could find an interviewer with sufficiently bad taste who would pin the couple down and say: "If you found your coming marriage on the rocks; if you found yourself divorced, would you consider it wrong to remarry?" But there are two rather cogent scientific reasons for not asking this question—at least for not asking it of couples who are on the eve of their marriage: (1) The interviewer could well become personally responsible for a number of invalid marriages; (2) The question adds very little to our knowledge about the marriage intentions of the American people.

One of the conclusions of our research was that marriages tend to be valid precisely *because people do not consider.* They do not question themselves enough to generate "a positive act of the will (that) excludes . . . some essential property of matrimony"—a condition which canon law requires for invalidity.[9] What right

[8] *Ibid.*, p. 28.
[9] Canon 1082, 2.

has the interviewer to step in and so question people until they actually do generate this positive invalidating intention? (This is not to say that answering such a question would automatically constitute a "positive act of the will" contrary to the substance of marriage. But it *could* do so.)

Be that as it may, the investigator is interested in the *de facto* situation of American marriage. He wants a statistic that is valid for the population of first marriages in a particular region or in the whole country, not one that applies only to such rare people as have been tortuously questioned and forced to explicitate a formal commitment for or against the perpetuity of their marriage.[10]

CONCLUSION

Looking to the future and speculating on the increasingly rapid disintegration of marriage, it seems clear that some new and serious thinking is in order before that future arrives. And this new thinking could well take one of two courses. Either (1) it will find a logical fallacy or a statistical error in the arguments that support the current insistence on "Standum est pro valore matrimonii"—an insistence that I found myself defending, much against my will, in the previous articles.[11] Or (2) it will begin to discuss new positive Church legislation that will enable more twice-married people to accept Catholicism without having to sacrifice their families.

As a prelude to such legislation it has been suggested that "the experts" discuss the possibility of the Church demanding for all marriages, as a condition of validity, the explicit rejection of any right to divorce and remarriage. It is hoped that such discussion will follow; from this alone can further light be gained.

PAUL HILSDALE, S.J.

Ryan Preparatory College
Fresno, California

[10] In other words, the question becomes useless because it introduces what has been called "the Heisenberg effect in social science research": The very act of measuring distorts the attitude measured and so fails to reveal any general truths.

[11] Canon 1014.

THEOLOGICAL QUESTIONS ON SPACE CREATURES

In the last few years technology has made enormous progress. Man-produced satellites circle the earth; a rocket hit the moon; some rockets have reached outer space and have become sun satellites. And now men have been placed in orbital and suborbital trips around the earth. Man is broadening his knowledge about the space surrounding our earth, so that travel to other planets and into outer space seem no more to be an unrealizable dream. A flight to the moon is considered realizable in the near future.

Will man on his space journeys encounter living creatures, particularly rational creatures? This question is no more a topic of fantasy only. Theologians, too, ponder over this problem and its implications. In what relation to God could rational creatures of other celestial bodies be, if such creatures exist, is the question with which theologians are concerned.

Present-day science as yet has no answer to the question whether there is life outside our planet. However, the possibility of life on other planets and celestial bodies is not excluded by scientists: it is rather accepted as a reasonable probability.

Neither does divine revelation, given to mankind by God, answer the question about the life in space. Divine revelation is concerned with creation in general: "In the beginning God created the heavens and the earth." By the term "heavens" the inspired author means all things outside the earth: the sun, the moon, the stars, and the space in which they exist. The Bible then describes the creation of living beings, including man, as it took place on this earth, and systematically concerns itself with man's relation to God.

The silence of the Bible on the structure of the universe does not exclude the possibility of life outside the earth. Among billions of celestial bodies, perhaps arranged similarly to our planetary system, there can be other planets with conditions equally or even more adequately designed to sustain living beings. The infinite divine Omnipotence was not exhausted by creating life here on earth; God could have created living beings, including rational creatures, on other planets.

What kind of life God could create on other celestial bodies is a matter of speculation and logical inference. From geology and paleontology we know that in times past there were on the earth geo-physical conditions quite different from those of the present, and that many terrestrial creatures of past times were quite different from present-day beings. Thus we may logically infer that on celestial bodies with conditions different from those on the earth, forms of life quite different from those on the earth could have been created, or eventually evolved from the original forms. If the conditions arranged by God on other planets were similar to ours, then He could have populated them with beings similar to terrestrial creatures. With the physical conditions probably quite different from those of our world, the speculation on the bodily forms of other-world creatures, including rational creatures, is left to one's fantasy.

Discussing the possibility of other-world rational creatures, we prescind from purely spiritual creatures. A group of purely spiritual beings, called angels, was actually created by God, as we know from the divine revelation. We are interested here only in creatures similar to us, composed of spirit and body.

From what has been said, it is clear that God could have created rational beings with material bodies on other planets on which He had prepared physical conditions capable of sustaining living beings. The existence of such beings is not opposed to any truth of the natural or supernatural order.

The spiritual constituent, or the rational soul, of such creatures should be similar in essence to that of man; but in its faculties it could be either superior or inferior to the human soul. Primarily the cultural development of such creatures would depend on their intellectual endowments. The hypothesis of highly cultured populations on other planets can not be rejected *a priori*.

As it has been mentioned, bodily forms of all living beings, including rational creatures, would be adapted to the physical conditions on various planets. The conditions on other planets being probably quite different from those on the earth, the bodily forms of rational space creatures must be presumed rather quite different from our body. In what relation to God would such creatures be?

According to the principles of sound philosophy, every created being is in essential subordination to its Creator. The subjection of created beings to God is based on ontological dependence of creatures on the Creator. This relation of subordination is universal, absolute, and inescapable. Furthermore, whatever was created by God, was created for His glory. All creatures, at least by their very existence, point to their Creator and necessarily manifest the glory of God; this glory is given to God unconsciously and is called fundamental glory.

Besides their basic relation of dependence on God, all rational creatures have a duty willingly to admit the divine supremacy and their subordination to God, and thus consciously to glorify God; from His rational creatures God demands this formal glory. Rational other-world creatures would thus have the same duty deliberately to glorify God, as have angels and man.

SUPERNATURAL ORDER

From divine revelation we know that man and angels were elevated by God to the supernatural order; above and beyond their natures they were endowed by God with some gifts which did not belong to them naturally. God elevated man and angels above their natures by making them His friends and adopted children, and directing them unto the eternal happiness consisting in seeing God face to face. Besides this, man was endowed also with preternatural gifts, such as freedom from inordinate concupiscence, from ignorance, from suffering and death, and from unrequited labor. All these gifts were given to the first man and to angels conditionally. The condition was that they pass a period of trial. A part of the angels failed the test by revolting against God; these angels were forever condemned by God and became devils. Man did not pass his test, either. Adam and Eve, seduced by the devil, sinned against the due obedience to God and fell out of the friendship with God, losing all supernatural and preternatural gifts. But God did not reject fallen man completely. Through the merits of the Mediator, God's own Son, the friendship between God and man was reestablished. However, each individual human being having the use of reason must co-operate with the redemptive work of Christ by using the means of salvation established by Christ.

Other-world rational creatures could have been put by God into one of several possible states concerning their relation to their Creator. Moreover, if several groups of rational creatures would have been created on various celestial bodies, they could have been put into various states in relation to their Creator.

They could have been created and permanently left in a purely natural state, not receiving any supernatural or preternatural endowments from God. In a purely natural state, a rational creature with its reasoning power would be capable of knowing God as the First Cause and Ultimate End, and—absolutely speaking—could naturally fulfill the known will of God. However, creatures in purely natural state having the use of reason and free will would be influenced by their natural appetites, many times in opposition to the known will of God. To cope with such temptations and to use the objects of their appetites in accordance with the will of God, they would need a sort of natural help by God. There is also a possibility of creatures in a natural order being endowed with extraordinary faculties of soul and body, for whom the observance of natural divine law would not be so difficult as it would be for man in the hypothesis of a purely natural state. Nevertheless, for creatures in a purely natural order, the achievement of the ultimate end would depend upon the fulfillment of the naturally known divine will, expressed in the natural law imprinted by God into the natures of such creatures. God would eternally reward such creatures with natural happiness or punish them forever, according to whether they did or did not serve Him in their lives.

God also could have endowed rational creatures of other celestial bodies with gifts that would not be supernatural but would be above the natural demands of such creatures. He could preternaturally enrich them with infused knowledge, with freedom from inordinate concupiscence, freedom from suffering and death, and other gifts of body and soul, without elevating them into a supernatural order, without imposing upon them a supernatural destiny and without giving them adequate means for such an end. This state, called the state of integral nature by theologians, would make the life of such creatures quite beautiful, and the achievement of their goal natural and easy. We could infer quite logically to a great cultural development achieved by such creatures through a period of time.

SIN AND REDEMPTION

God could also have created rational creatures on other celestial bodies in the way He created angels and man, instituting them from the very beginning of their existence in a supernatural order. The supernatural state of rational creatures means that God elevates them above their nature by giving them the supernatural destiny of seeing God face to face and of being united with Him through supernatural love, with the adequate supernatural means to achieve this end. Supernatural divine revelation and grace are necessarily connected with supernatural elevation. In other-world rational creatures we can imagine a combination of supernatural and preternatural gifts, or a supernatural order without preternatural endowments.

The achievement of the final end in angels depended on their individual stand toward God during the period of trial, according to which they were forever either rewarded or punished. Meanwhile, in the relationship of Adam toward God, there depended not only the achievement of his own destiny, but also that of his offspring. Adam was constituted the head of the human race. If Adam would have passed the trial, his children would have been born with supernatural and preternatural endowments. Adam and Eve, through their fall, lost the original state of innocence and integrity for themselves and for their offspring as well. All children of Adam are born in the state of fallen nature, inheriting the first sin of Adam and its consequences.

It would be possible that other-world rational creatures, elevated to the supernatural order, never fell and thus achieved their ultimate destiny. If they were created by God in such a state that they should procreate their offspring, we could infer to generations of beautiful space creatures in material bodies. Supposing that such creatures, in part or all, failed their trial and fell into sin, what consequences could have ensued?

In the case of fallen angels, God gave no opportunity for repentance and punished them forever. In the case of fallen mankind, God did promise and did send the Redeemer, and in view of the future redemption. He forgave the sins of repentant Adam and Eve and of their offspring. The forgiveness of man's sins, either original or personal, was connected with man's personal co-opera-

tion; the co-operation of those who have the use of reason and have sinned also involves an act of repentance.

The fallen space creatures could have been punished by God individually and forever, like fallen angels. If they were created in a state where they should procreate their offspring and in which no redemption was granted, they could have been punished in their offspring as well. Besides man and devils, other fallen creatures, individuals or groups, are possible. In contrast with the generations of beautiful angel-like space creatures, we can imagine generations of evil beings, a sort of devils incarnate.

In the supposition of fallen space creatures God could also have applied His infinite mercy by simply forgiving the sins of such creatures. He could demand personal disposition, namely repentance, for forgiveness of sins. Or He could accept a work of a mediator, a redeemer, as a satisfaction for the sins of a whole group of space creatures, or the work of the mediator combined with the co-operation of repentant sinners.

The mediator would not necessarily have to be one of the Persons of the Holy Trinity; he could have been a pure creature appointed or accepted for that task by God. Only if God demanded an adequate, infinite satisfaction would a divine reparative act be necessary, because no limited being can give an infinite satisfaction; absolutely speaking, even for an adequate reparation the vicarious death of God the Redeemer would not be necessary. The full reparation could also have been performed by other means. The mere incarnation or other act of the Divine Mediator, agreed upon or accepted by the Holy Trinity, would be of infinite value and sufficient for an adequate reparation.

Although we are accustomed to speak exclusively about the redemption of mankind by our Lord Jesus Christ, hypothetically we could also presume that God had included in the redemptive work of His Son those other-world fallen creatures, if they existed and He wanted to save them. Also, the possibility of the incarnation of the two other divine Persons, for the purpose of redemption, is not excluded by theologians. In the case of satisfaction by a limited mediator, it would have been manifested in a special revelation, what kind of performance would be acceptable to God for the sins of fallen creatures.

Thus God, in the supposition of sinful space creatures, could have left them in their sins and punished them, or He could have forgiven their sins by an act of His mercy, on the basis of their personal disposition, namely repentance, or on the basis of a vicarious reparation. This reparation, if performed by God, would have an infinite value; if performed by a creature appointed or accepted by God for this purpose, it would have limited value only.

In any hypothesis, space creatures, not being offspring of Adam, would not belong to the human race and would not have Adam's original sin.

Whether there is life on other celestial bodies and what kind of life it might be, particularly whether there are rational creatures with material bodies and what kind of bodies, whether they were elevated into a supernatural order and what kind of supernatural order, with or without a general fall into sin, with or without redemption, is for us a real mystery. No man here on earth, at the present time, without a special divine revelation, could know the answer to these questions. However, with the current achievements of space rocketry, we can no longer prudently say that man never will be able to solve at least some of these mysteries, and we can at least discuss the various possibilities implied in the theological teaching of the Church.

T. J. Zubek, O.F.M.

St. Rita's Church
Buffalo, New York

LUTHERANISM AND TRANSUBSTANTIATION

Ever since the sixteenth century Reformation, the doctrine of transubstantiation has remained a controversial issue between Roman Catholics and Lutherans. Although both acknowledge the dogma of the real presence of Christ in the Eucharist, Lutherans reject the doctrine concerning the conversion of the earthly gifts (bread and wine) as a philosophical explanation which has nothing to do with revelation. At the risk of walking a well-trodden path which has so often led to a dead end, the following pages will be devoted to a summary of the gradual development of Luther's thought on the "how" of the real presence, an outline of the teaching of the sixteenth century Lutheran Symbols on the matter, a brief criticism of Lutheran reasons for denying the dogma of transubstantiation and some basic difficulties involved in this teaching from the Lutheran standpoint. Our purpose is not to give a comprehensive summary of the problem but to point out certain features of it which might be helpful for future conversations between Lutherans and Catholics.

LUTHER ON THE SUBJECT OF TRANSUBSTANTIATION

At the end of the year 1519, Luther still maintained the doctrine of transubstantiation intact. In his *Ein Sermon von dem hoc-würdigen Sakrament des heiligen wahren Leichnams Christi und von den Bruderschaften,* he teaches that there is a change of the substance of the bread and wine but emphasizes that it is symbolical of our union with the spiritual body of Christ. This change must be interpreted not only sacramentally but spiritually and is aimed at the change of the natural man by a common life with Christ.[1] The sacramental change finds its fulfillment in the incorporation into Christ and fellowship with all Christians.[2] However all further considerations of just how the presence of Christ comes about are

[1] D. Martin Luthers Werke (Weimar ed.) II, 748-749. (Hereafter referred to as *W.*) Cf. Y. Brilioth, *Eucharistic Faith and Practice Evangelical and Catholic* (London, 1930), p. 97; P. Meinhold, "Abendmahl und Opfer nach Luther," *Abendmahl und Opfer* (Stuttgart, 1960), pp. 41-42.

[2] *W.* II, 748. Cf. *ibid.*, 743.

purposely omitted by Luther.[3] This indicates a certain uneasiness in the use of the doctrine of transubstantiation which, as a matter of fact, formally deals with the problem of how Christ becomes really present under the Eucharistic species.

It was not long before Luther would lose all patience with the dogma. Just a few months later he attacked it in *De Captivitate Babylonica ecclesiae praeludium*, the third of the so-called "Three Great Reformation Treatises." The "second captivity" is the doctrine of transubstantiation which the Roman Church imposes as a matter of faith. Luther rejects it because it lacks the support of Scripture, of an approved revelation and of reason.[4] Nevertheless he allows others to hold this teaching if they wish as long as they realize that it is not imposed by revelation.[5] For himself, the literal sense of Scripture imposes the belief that the species do not change. This was the teaching of the Church until Aristotelian philosophy imposed itself on the Christian faith.[6] Furthermore, he argues, there is no peril of idolatry in the fact that the substance of bread remains because it is Christ that is adored and not the bread.[7]

To show the reasonableness of his stand against transubstantiation, Luther appeals to an example: "Fire and iron, two different substances, are so mingled in red-hot iron that every part of it is both fire and iron. Why may not the glorious body of Christ much more be in every part of the substance of the bread?"[8] He sees a further analogy in the Hypostatic Union.[9] The Divinity is not present under the accidents of the human nature in Christ. One can actually say *"Hic homo est deus, hic deus est homo."*[10] So also in the case of the sacrament, it is not necessary that transub-

[3] *Ibid.*, 749-750.

[4] *W.* VI, 508. Cf. D. Stone, *A History of the Doctrine of the Holy Eucharist* (London, 1909) II, 10-13; Brilioth, *op. cit.*, pp. 100-101; Meinhold, *op. cit.*, pp. 42-49; V. Vajta, *Luther on Worship* (Philadelphia, 1958), pp. 93-98.

[5] *W.* VI, 508, 512. Two years later, in his *Contra Henricum Regem Angliae*, Luther observes that the concept of created things giving way to the presence of Christ is an insult to the good gifts of God (*W.* 10, II, 207).

[6] *W.* VI, 509.

[7] *Ibid.*, 509-510.

[8] *Ibid.*, 510.

[9] *Ibid.*, 510-512. Cf. Stone, *op. cit.*, II, 12-13; Brilioth, *op. cit.*, pp. 101; Meinhold, *op. cit.*, pp. 43-44.

[10] *W.* VI, 511.

stantiation take place in order that Christ become present. Hence after the consecration, although bread and wine continue to exist, one can say *"hic panis est corpus meum, hoc vinum est sanguis meus et econtra."*[11] Thus the solution to the problem is sought in Christology: *"Sicut ergo in Christo res se habet, ita et in sacramento."*[12] Nevertheless, Luther sees in these parallels only an analogy. The "how" of the presence remains an open question and he will not condemn those who wish to hold transubstantiation as long as they do not claim that it is an article of faith. His whole preoccupation is with the fact of the real presence which comes about *"virtute verborum,"* since the divine work cannot be completely understood.[13]

In the continuing evolution of his thought, Luther always seems regretful of the introduction of speculation regarding the way in which the real presence comes about. Nevertheless he was finally forced to reflect on it at length because of the controversy which arose in his own camp and his dealings with the Swiss Reformers.[14] Carlstadt's denial of the possibility of Christ's descent from heaven and consequent denial of the real presence in the true and proper sense of the term occasioned Luther's *Wider die himmlischen Propheten von Bildern und Sakrament* (1525). In this work, Luther observes that Carlstadt does not understand "the Kingdom of God, which is everywhere, and, as Paul says, fills all things."[15] This is the beginning of the concept of the omnipresence of Christ, even according to his humanity, which Luther will develop to its full extent against the "Enthusiasts."

DOCTRINE OF UBIQUITY

When Luther saw in Zwingli a further threat to the true doctrine of the real presence, he replied in a number of sermons issued under the title *Sermon von dem Sakrament des Leibes und Blutes Christi,*

[11] *Ibid.*, 511-512.

[12] *Ibid.*, 511. This exposition of the doctrine of the real presence has been called by the name "consubstantiation." This term does not occur in Luther's writings and would probably have been rejected by him on the grounds that it suggests a philosophical approach. It would certainly have been rejected by Luther after he had developed his doctrine of ubiquity if it were interpreted to refer to a temporary union of two substances.

[13] *Ibid.*, 510.

[14] Brilioth, *op. cit.*, pp. 103-110; Stone, *op cit.*, pp. 21-23; Meinhold, *op. cit.*, pp. 50-63.

[15] *W.* XVIII, 206.

wider die Schwarmgeister (1526). Here he stresses the doctrine of Ubiquity which, as Brilioth says, "was to become the cornerstone of Luther's Eucharistic teaching,"[16] and which appears fully developed in *Dass diese Worte Christi "Das ist mein Leib" noch fest stehen, wider die Schwarmgeister* (1527). In these works Luther rejects the idea of God dwelling in a place. God the Creator is everywhere. But Christ is God, so He is everywhere. Moreover, wherever Christ is as God, He is there also as man. Hence his body must be present everywhere and so in the Eucharist. The uniqueness of Christ's bodily presence in the Eucharist stems from the purpose for which he is present there. So the *communicatio idiomatum* applies to the unity of the two natures in such a way that what is said of one nature applies to the other.[17] The omnipresence of Christ becomes the basic argument against the "Enthusiasts," and likewise the crowning argument against transubstantiation.[18] Christ is in the elements long before they were put on the altar, for the Son has imparted the attribute of omnipresence to his human nature.

In reply to the arguments of Oecolampadius and Zwingli, Luther wrote *Von Abendmahl Christi, Bekenntnis* in 1528. Again the Ubiquity theory is stressed as well as the parallel between the Hypostatic Union and the Eucharistic presence. He develops especially the analogy between the Trinitarian unity, the Hypostatic Union and the *"unio sacramentalis."*[19] The Three Persons form a unity in the Godhead: This is a unity of nature or a "natural unanimity."[20] In Christ there is unity of one Person and two natures; a "personal unanimity."[21] In the Lord's Supper, bread and wine form a union with Christ, a "sacramental unanimity."[22] To express this new concept of spiritual corporeity, this dynamic penetration of Christ and the Eucharistic species, Luther uses the terms "flesh bread" and "blood wine."[23] The concept of sacramental unity, therefore, expresses the unity of bread and the body of Christ.

[16] Brilioth, *op. cit.*, 104-105. Cf. *W.* XIX, 491-493.
[17] Brilioth, *ibid.*, 105-106.
[18] *W.* XXIII, 145; Vajta, *op. cit.*, 95.
[19] Meinhold, *op. cit.*, 56-63.
[20] *W.* XXVI, 441.
[21] *Ibid.*, 321.
[22] *Ibid.*, 442.
[23] *Ibid.*, 445.

In the Eucharist, the faithful receive with the bread the body. There is a twofold food: spiritual and corporeal.

It is not necessary to go into Luther's later writings. The main lines of his thought on the doctrine of transubstantiation and his own explanation of the way in which the real presence comes about will not change. We are brought, then, to the second phase of our study: the Lutheran Symbols of the sixteenth century.

THE LUTHERAN SYMBOLS AND TRANSUBSTANTIATION

Turning to the earliest of the Lutheran Symbols, we find that the *Augsburg Confession* (art. X), written in 1530, plainly asserts the real presence of Christ in the Eucharist, its distribution to *all* communicants and condemns those who teach otherwise. But it avoids the question of transubstantiation.[24] The *Confutatio* of the Catholic group, drawn up by John Maier von Eck and other theologians, notes that "the tenth article is not verbally hurtful, because they acknowledge that in the Eucharist after consecration lawfully made the body and blood of Christ are substantially and really present. . . ." But regarding transubstantiation it is stated: "One very necessary addition to the article of the *Confession* is that they should believe the Church rather than any who wrongly teach differently, so as to acknowledge that by the almighty word of God in the consecration of the Eucharist the substance of bread is changed into the body of Christ."[25]

In the wake of the *Confutatio* came the *Apology of the Confession* (1530). In dealing with art. X, Melanchthon substitutes the stronger terms *"vere et substantialiter adsint"* in place of *"vere adsint"* to express the real presence of the body and blood of Christ; nevertheless he does not bring up the question of transubstantiation.[26]

The Articles of Schmalkalden (1537) does reject transubstantiation as a *"subtilitatem sophisticam"* and says that the presence of real bread and wine is consonant with Scripture.[27] Likewise the

[24] *Die Bekenntnisschriften der Evangelisch-Lutherischen Kirche* (3d ed.; Göttingen, 1956), 64. (Hereafter referred to as *Die Bekenntnisschriften.*)

[25] Quoted from Stone, *op. cit.*, 68-69. Cf. *Die Bekenntnisschriften,* 247, n.l.

[26] *Die Bekenntnisschriften,* 247-248. Thus he purposely avoids the challenge of the *Confutatio.*

[27] *Die Bekenntnisschriften,* 452, 5: "De transsubstantiatione subtilitatem sophisticam nihil curamus, qua fingunt panem et vinum relinquere et

Epitome of the *Formula of Concord* (1577) rejects transubstantiation as *"Papisticam"* but no elaboration of the statement is made.[28] However the doctrine of Ubiquity, the basis of the Lutheran explanation of Christ's presence, is finally asserted. In the *Epitome* of the *Formula,* Absolute Ubiquitarianism is maintained[29] and in the *Solida Declaratio* of the *Formula,* Hypothetical Ubiquitarianism is taught.[30] Regarding transubstantiation, the *Solida Declaratio* rejects it only in passing and emphasizes as a reason the analogy between the Hypostatic Union and the sacramental union.[31] In the last mention of transubstantiation found in the *Solida Declaratio* no further reason is given for its rejection.[32]

The foregoing summary of the teaching of Luther and the Lutheran Symbols regarding transubstantiation reveals certain basic reasons for the denial of this dogma of the Roman Catholic Church. We may summarize them as follows:

1. Transubstantiation is not in accord with the Scriptures.
2. This dogma is a philosophical explanation based on Aristotelian metaphysics.
3. It is unnecessary in view of the analogy with the Hypostatic Union and the omnipresence of the humanity of Christ.

None of these reasons presents a really serious objection to the dogma of transubstantiation. It seems clear, for example, that Lutherans should be able to accept the fact that the dogma, at least, does not contradict the Scriptures. The appeal of the *Articles of Schmalkalden* to *I Cor* 10,16; 11,28 proves nothing against transubstantiation,[33] and should have been omitted. Moreover, far from being a philosophical explanation based on the Aristotelian couple: substance—accident, the dogma is concerned with the antithetical couple: the true being or reality as opposed to figure, sign or pure

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amittere naturalem suam substantiam et tantum formam et colorem panis et non verum panem remanere. Optime enim cum sacra scriptura congruit, quod panis adsit et maneat, sicut Paulus ipse nominat: 'Panis, quem frangimus.' Et: 'ita edat de pane.'"

[28] *Ibid.,* 801, 22.

[29] *Ibid.,* 798-799, 12; 807-808, 16-18.

[30] *Ibid.,* 1048, 92.

[31] *Ibid.,* 977, 14; 983, 35-38.

[32] *Ibid.,* 1010, 108.

[33] *Ibid.,* 452, 5. Cf. above, note 27.

dynamism. To deny this latter distinction and validity reflects a mentality too much preoccupied with modern positivistic concepts of reality. Finally, to say that transubstantiation is unnecessary in view of the analogy with the Hypostatic Union and the omnipresence of the humanity of Christ hardly deserves comment. The union of the two natures in Christ proves nothing regarding the sacramental union and the doctrine of Ubiquity only confuses the problem.[34]

BASIC DIFFICULTIES FROM THE LUTHERAN STANDPOINT

There seems to be no good reason for the Lutheran denial of transubstantiation which can be drawn from the objections just mentioned. The real source of opposition to this dogma may possibly be found, as Karl Rahner points out, in the refusal to accept the possibility of a "miracle of change."[35] In our day we recognize a tendency altogether foreign to the patristic and primitive Christian mentality which seeks to relegate God's activity to the divine sphere, to divorce his action from the things of this world. God is in heaven and we are on earth. In consequence of this concept, it is inconceivable that God should act upon creation in a way out of step with His ordinary Providence. The bread and wine remain bread and wine.

To the Catholic, however, this so-called "miracle of change" is a part of the total mystery of Divine Condescension which reaches fulfillment in the Incarnation. For him the Eucharistic presence does no injury to the mystery of the Ascension of Christ. Rather, by the dogma of transubstantiation the truth of the Ascension of Christ's humanity is brought home to him more forcefully. Although Christ is at the right hand of the Father, and although his humanity enjoys no omnipresence, nevertheless the Catholic accepts in faith the real presence of Christ in the Eucharist. This presence, his faith tells him, can only be brought about by a change in the ontological order. A change must take place in the profound reality of the bread and wine; a change brought about by the omnipotent

[34] Brilioth notes that "The doctrine of Ubiquity has no good name in modern theology" (*op. cit.*, 108).

[35] K. Rahner, "Die Gegenwart Christi im Sakrament des Herrenmahles nach dem Katholischen Bekenntnis im Gegenüber zum Evangelisch-Lutherischen Bekenntnis," *Catholica* 12 (1959), 124.

hand of God in the service of spiritual fellowship between the Bride and the Bridegroom, between Christ and the Church. It is not the purpose of the dogma of transubstantiation to *explain* the mystery of the presence of Christ, but to give a logical explanation of the words of institution which safeguard the dogmas of the Resurrection of Christ's humanity, His Ascension and the real presence of Christ in the Eucharist. What appears to be bread is truly Christ by reason of a profound change which touches the very being of the earthly reality and which is unobservable to the senses. This doctrine will influence no one who does not believe in the dogmas of the Resurrection, Ascension and real presence. But if considered not only in the light of the Semitic way of thinking: the bread is what Christ makes of it, but also in the light of the entire patristic tradition, the dogma of transubstantiation should afford another point of contact between Lutherans and Roman Catholics.

One great barrier, however, stands between Lutherans and Roman Catholics in connection with this dogma and merits a few remarks. Rahner, in the article already mentioned, points out that the Council of Trent bases its teaching about transubstantiation on the words of institution.[36] Taken in their proper and literal sense, these words of Christ indicate that what Christ gives is not bread but His body, though bread remains as far as the senses can observe. To reconcile the two facts: (1) Christ gives Himself; (2) what we see is bread: the Council, following the ancient tradition, teaches that Christ gives Himself under the appearances of bread in virtue of a profound change in the true being of the bread.[37] The objection is brought up that Christ gives Himself and bread. What we see is bread. Therefore bread is given. To this objection, Rahner answers that if by bread is meant the reality which comes under sense experience, then the dogma of transubstantiation has not been contradicted. However if by bread is meant the true reality of the bread, then the dogma which teaches that an ontological change takes place in the bread has been denied. Moreover the person who upholds that interpertation has said more than the data of the senses reveals to him, and which is in conflict with the words of institution. If the object offered were truly bread, it would not be the body of Christ. Only by way of metonymy could

[36] Denz. 877.
[37] Rahner, *loc. cit.*, p. 115.

the bread be called the body of Christ, that is, in so far as the receptacle is called by the name of its contents. But tradition knows nothing of this manner of speaking. Furthermore, as Rahner points out, there is a grave danger in this concept. If one accepts the belief that bread remains bread, then a merely symbolical understanding of the words of institution is the next logical step. If it is affirmed that bread remains bread after the words of consecration, then one should say that bread really has nothing to do with the presence of Christ. Consequently it cannot be called the body of Christ.[38]

The explanation of the Council of Trent remains the only possible one. It is a logical explanation of the words of institution which does not go beyond the given data. It is read out of the proposition whose meaning and extent parallel the logical explanation exactly. Thus the dogma of transubstantiation is distinguished from *ontic* explanations proposed by the various schools of theology to give further understanding to the dogma.[39] It is a well known fact that the Council avoided implicating itself in any philosophical system and professed to have received the dogma from the words of institution. Thus the meaning of the words "conversion," "substance," and "species" is to be derived from the words of institution and not from a particular philosophical system. Since this is so, there remains the possibility that adversaries of the Aristotelian-Thomistic philosophical system may nevertheless come to accept the logical interpretation of the words of institution proposed by Trent.

The logical explanation of Scripture is, indeed, the basis of Biblical theology and not at all foreign to Lutheran theologians. The realization that Trent was only presenting such an explanation of the words of institution and not binding itself to a particular philosophical system might well dispose many Lutherans to accept the dogma of transubstantiation. But even if Lutherans were to accept this dogma as a logical explanation of Christ's words, there yet exists a profound difference between Lutherans and Catholics on the point at issue. As Rahner points out, for the Catholic a logical explanation can become a proposition which binds the faith of the individual by reason of the Church's teaching, while for the Lutheran it remains basically theological and therefore *revisable*.[40]

[38] *Ibid.*, 117.
[39] *Ibid.*, 118-122.
[40] *Ibid.*, 119-120.

In short, the problem reduces itself to a question of the Church's ability to demand the consent of faith concerning a logical explanation of Scripture. This, of course, remains an abiding barrier between Lutherans and Catholics.

EDWARD J. KILMARTIN, S.J.

Weston College
Weston, Massachusetts

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for December, 1911, is the fourth of a series on ecclesiastical art by Dr. Celso Constantini, of Italy. This contribution is concerned particularly with early Christian epigraphy. The author points out that the transition from pagan to Christian customs in the early centuries was gradual, so that sometimes there is a resemblance between pagan and Christian usage in the funeral epigraphs. However, there were some notable differences. For example, on pagan tombs were placed the letters "D.M." (*diis manibus*), while on Christian graves appeared the phrase "In nomine Dei." . . . Fr. A. Meehan, of St. Bernard's Seminary, Rochester, explains the Church law regarding parish priest consultors in the United States. . . . Mr. G. Audsley, of England, writes on "Truth, the Guiding Principle in Catholic Architecture." He believes that there can be a "lie" in church architecture, and asserts that there have been many deceits and falsities of this nature in the United States. He cites as one of these "the poverty-stricken and perishable lath-and-plaster erection formed in poor and invariably incorrect imitation of the true and durable stone vaulting of the cathedrals and important monastic churches of the Middle Ages." . . . George Metlake of Germany concludes his series of articles on Bishop Ketteler. . . . Fr. D. Barry, of Ireland, writing on "The Nature of the Judicial Process in Penance," compares the sacramental judgment with "a trial where the transgressor throws himself on the mercy of the court, confesses his guilt and sorrow without any reservation in substantial matters, and has a very light sentence assigned to him in consequence." . . . A short story, "Don Terenzio's Prayer," is contributed by L. Dobrée. . . . Fr. Vermeersch, S.J., and Dr. A. O'Malley discuss vasectomy from the moral and medical standpoint. . . . To the question of an anonymous correspondent whether it is permissible to distribute Holy Communion in a Solemn Requiem Mass an affirmative answer is given.

F.J.C.

THE CHALICE OF ANTIOCH

The Chalice of Antioch, *the oldest known Christian chalice,* is now in the Barnard Cloisters, New York Metropolitan Museum of Art. An occasion of much discussion and controversy, its most remarkable public exhibition was undoubtedly that at the Chicago World's Fair in 1933 and 1934, where it occupied a place of honor in the Hall of Religions. The piece was sold to the museum in 1950 by the Syrian Fahim Kouchakji family.

In 1952 Thomas B. Costain wrote a novel, *The Silver Chalice,* using for general background the Chalice of Antioch. His fictional hero, Basil of Antioch, a young and skilled artisan, is engaged to make a fitting frame for the chalice of the Last Supper. In order to be able to carve accurately their likenesses, he visits the surviving Apostles. In 1955 this book served as the springboard for one of Hollywood's opulent but nondescript religious spectacles in Warner-colored cinemascope.

The chalice is a large cup 7½ inches high measuring 6 inches in diameter at the top. It could hold about 2½ quarts of liquid. The photo in the *Catholic Life Annual 1959* (p. 8) is actual size.

The base and stem are solid silver, rather low and small, and a bit shaky, crowned with a lotus-flower design. The cup itself is a truncated ovoid, egg-shaped body. It has two parts, a simple inner silver cup and an elaborately carved, goblet-shaped outer shell, decorated with openwork vines and figures. This outer cup of cast, chased, and perhaps applique technique is heavily gilded silver. Through the spaces of this framework the inner cup is visible. As a result of internal corrosion the inner cup remains extremely brittle. Its edge or lip has been folded back, bent out and over, all around the top and many pieces have chipped off.

A wreath of 57 rosettes circles the rim and is part of the outer decoration. Worked in relief on the outer portion are more than 240 individual objects, including 12 seated figures surrounded by entwined grapevines, birds (doves, an eagle), animals (hare), food, fruit, and other symbolic items. But most interesting of all are two groups of six persons each seated on chairs or thrones. The central person of each group is facing the onlooker, the others are all in profile each one holding a scroll.

HISTORY AND INTERPRETATION

The *history* of the find and of the first transactions it entailed is somewhat obscure. The time was probably 1910, and Syria as the place of discovery has never been seriously questioned, although Hama and Aleppo have been mentioned along with Antioch.[1]

The *authenticity* of the chalice has also generally been acknowledged by competent archeologists, but its *dating* has occasioned much controversy. Dr. Gustavus Eisen was the first to report on the find in articles he wrote in 1916 and 1917 and then in two folio volumes he published in 1923. According to him we have here a work of the first century of our era; not only would the inner cup be the one used by Our Lord at the Last Supper, but we would have on the outer cup actual portraits of Christ and his Apostles. Now that the dust of controversy has settled, scholars are in general agreement that the archeological probabilities point to a date in the 4th or 5th century A.D., and Eisen's portrait theory has quasi-unanimously been judged as highly improbable.

The *interpretation* of the decorative outer shell raises many problems. The central figure on the opposite sides of the bowl is generally identified as Jesus. On one side he is represented as the teaching Christ, beardless and youthful, holding an open scroll. On the other as the Risen Christ, with the Lamb of God symbol at his right hand and the eagle of victory at his feet. In both representations Christ's feet rest on a footstool which is absent in the case of the other figures and consequently underlines his greater dignity. The vine must represent the wine of the Eucharist and the birds amid the foliage pecking at the grapes must be symbols of the faithful receiving Holy Communion.

The two groups of five men seated around Christ have one hand raised hailing Christ with the gesture and hold a closed scroll in the other hand. They have been interpreted as being ten New Testament writers, as leaders in the Churches at Jerusalem and at Antioch, as saints, as Apostles. This last supposition is perhaps

[1] In this regard, cf. H. Harvard Arnason, "The History of the Chalice of Antioch," *The Biblical Archeologist* (1941), p. 49-64; (1942), p. 10-16: James J. Rorimer, *The Authenticity of the Chalice of Antioch*, a reprint from *Studies in Art and Literature for Belle Da Costa Greene*, edited by Dorothy Miner (Princeton University Press, 1954); Augustine C. Wand, S.J., "Christian Archeology," *Theological Studies* (1942), p. 431-437.

the best explanation. The number of Apostles around Christ may vary in early Christian representations from two to ten, the motivating reason being usually one of space limitation. The two groups of five would then have no special symbolism but be merely decorative in significance. And since the open scroll represents Christ teaching, we may perhaps conclude that the closed scrolls which the Apostles hold signify that they are learners, taught by Christ, receiving their teaching from him and transmitting it to Christian posterity, illustrating what theologians call apostolic tradition.

If the reports of the original find were trustworthy we could see in the Chalice of Antioch a real liturgical piece and not merely a commemorative work of art. In fact, one report states that along with the chalice a silver processional cross, three silver book covers, a mirror, and a second chalice had been hidden in an ancient well. Unfortunately on this as on many other questions relative to the chalice one must be satisfied with educated guesses and prudent reticence. What practically every scholar will admit is that we have in the Chalice of Antioch one of the most important pieces of early Christian silver in existence.

ERNEST LUSSIER, S.S.S.

St. Joseph Seminary
Cleveland, Ohio

THE WISDOM OF GOD IN ISAIA

Isaia's message to eighth century Juda was in many respects like that of the other prophets before him who warned of the coming wrath of Yahweh. Like them he inveighed against social injustice and religious hypocrisy; like them he called the nation back from its pagan practices to singleness of heart toward the Lord. But in his message Isaia also sounded a new note. Amos had called his people unjust. Hosea had termed them unfaithful. Now Isaia accused them of *ignorance* and *stupidity*: "An ox knows its owner, and an ass, its master's manger; but Israel does not know, my people has not understood."[1] Isaia proposed an ideal not only of justice and of fidelity, but also of wisdom and intelligence. With him faith in the Lord was to be the source of new wisdom. He wanted his people not only to obey, but also to understand. The two went together. "Unless you believe, you shall not understand"[2] —according to the Septuagint version which perhaps saw the prophet's more profound intention better than other translations.

By fostering this sense of wisdom and intelligence, the greatest of the eighth century prophets was broadening Israel's religious perspective and giving the people fuller understanding of its God. For Isaia, Yahweh was not only a just God, nor only a loving God; He was also a God with a purpose and with a plan, a wise God as well as a just and loving one. Faith in the Lord had to include at least some appreciation of the Lord's planning. There was a divine purpose at work in the world, a purpose rooted in the loving care of Yahweh and conditioned on the response of men but nonetheless truly a purpose. There were two sides to this purpose: punishment for those who abandoned the way of the Lord, salvation for those who trusted in this way; and Israel should have perceived how this divine plan was being worked out. The Lord was punishing her, but still she did not turn from her ways. After having placed her trust in riches, she now placed it in alliances and not in Yahweh. Isaia's mission was to call attention to the Lord's purpose and to exhort his people to have confidence in His

[1] *Isaia* 1:3. We are using the new Confraternity translation throughout.
[2] *Isaia* 7:9.

power and wisdom: "For thus said the Lord God, the Holy One of Israel: By waiting and by calm you shall be saved, in quiet and in trust your strength lies. But this you did not wish."[3] Israel failed to conform to the divine plan; her lack of confidence in the Lord was for Isaia unreasonable and stupid.

The theme of blindness, of drunken-spiritedness, of sheer unintelligence, recurred constantly in Isaia's preaching. It formed an important part of his personal vision. Indeed, the perversion of intelligence among his people appears to have been a foretold part of his very mission:

> Go and say to this people,
> Listen carefully, but you shall not understand!
> Look intently, but you shall know nothing!
> You are to make the heart of this people sluggish,
> to dull their ears and close their eyes;
> Else their eyes will see, their ears hear,
> their heart understand, and they will turn and
> be healed![4]

The harshness of this oracle makes us wonder why Isaia presented his mission in this seemingly shocking manner. Was it not his purpose precisley to make his people hearken and see and understand? Did he really proffer this oracle at the beginning of his career? Or is this only a reflection of the disillusioned reformer contemplating the net result of his preaching? Whatever can be said in answer to these questions, it does not seem that we can deal adequately with the passage unless we keep in mind Isaia's ideal of *wisdom* and its correlative notion of *stupidity;* for he is alluding here to the ultimate blindness of those who would not heed his warning, their failure to perceive and understand God's plan. Perhaps an appreciation of Isaia's use of the two themes, wisdom and stupidity, his manner of playing them one against the other, will take the shock out of this oracle.

ISAIA'S COMPLAINT

"Therefore my people go into exile, *because they do not understand,*"[5] he said early in his preaching. But he described this want

[3] *Isaia* 30:15.
[4] *Isaia* 6:9-10.
[5] *Isaia* 5:13.

of understanding as indifference to the work of the Lord. They "join house to house . . . connect field with field . . . with harp and lyre, timbrel and flute, they feast on wine; but what the Lord does, they regard not, the work of his hands they see not."[6] Completely taken up with their own projects and their merrymaking, the Israelites failed to see what the Lord was doing in the world. In their waywardness they could still exclaim: "Let him make haste and speed his work, that we may see it; on with the plan of the Holy One of Israel! let it come to pass, that we may know it!"[7] But they did not know what they were asking for. They were confusing the Lord's plan with their own, calling "evil good, and good evil," changing "darkness into light, and light into darkness"; they thought they were wise but "woe to those who are wise in their own sight, and prudent in their own esteem!"[8]

Wise and shrewd as they might have been in their greed, the Israelites were not so wise with regard to the things of the Lord. Yet, so thick were they in their own wisdom that they thought the day of the Holy One would bring no surprise for them. They wanted Him to speed His work that they might see and know it, thinking that it would correspond to their own designs, not suspecting that it would be the opposite of what they expected, that it would entail punishment for their infidelity.

This was *stupidity* for Isaia. "Be irresolute, stupefied"; he proclaimed years later to the unbelieving Judeans; "blind yourselves and stay blind! Be drunk, but not from wine, stagger, but not from strong drink! For the Lord has poured out on you a spirit of deep sleep. He has shut your eyes [the prophets] and covered your heads [the seers]."[9] The association of blindness with a sort of drunkenness suggests a nation stumbling aimlessly, but the prophet is careful to point out the reason for this stupor: the leaders of the nation, so-called prophets and seers, have lost their power to grasp the profound sense of events in the world. Of course, Isaia does not number himself among those self-styled prophets. He is there to give the true vision and to read for those who will not or who cannot. For he points out:

[6] *Isaia* 5:8, 12.
[7] *Isaia* 5:19.
[8] *Isaia* 5:20-21.
[9] *Isaia* 29:9-10.

For you revelation of all this has become like the words of a sealed scroll. When it is handed to one who can read, with the request, "Read this," he replies, "I cannot; it is sealed." When it is handed to one who cannot read, with the request, "Read this," he replies, "I cannot read."[10]

The false prophets and the priests "stagger from strong drink, overpowered by wine; led astray by strong drink, staggering in their visions, tottering when giving judgment."[11] Hence the spectacle of a people led astray by party-goers who prattle nonsense—the blind leading the blind.[12] The nation was as if drunk because the leaders were drunk; and Isaia's use of the metaphor undoubtedly suggested itself from a sight he witnessed more than once.

THE PLAN OF THE LORD

Underlying this depiction of blindness and confusion there is the supposition that something is there to be seen which the worldly-wise do not see—a line, an order, a design by which the nation can steady itself, Yahweh's own design for Israel. This is the prophet's constant point of reference. If it is not always in the forefront of his indictments, it comes through quite explicitly at certain times. After showing how the Lord empties out the spirit of the Egyptians within them and how He confounds their plans,[13] Isaia berates their leaders in these terms:

> Utter fools are the princes of Saon!
> the wisest of Pharao's advisers give stupid counsel.
>
> How can you say to Pharao,
> "I am a disciple of wise men, of ancient kings?"
>
> Where then are your wise men?
> Let them tell you and make known
>
> What the Lord of hosts has planned
> against Egypt.
>
> The princes of Saon have become fools,
> the princes of Memphis have been deceived.

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[10] *Isaia* 29:11-12.
[11] *Isaia* 28:7.
[12] Cf. *Isaia* 28:9-13.
[13] *Isaia* 19:3.

The chiefs of her tribes
have led Egypt astray.
The Lord has prepared among them
a spirit of dizziness,
And they have made Egypt stagger in whatever she does,
as a drunkard staggers in his vomit.[14]

This oracle on Egypt parallels Isaia's descriptions of Israel in practically every line. The allusion to the Lord's plan is thus significant in that it gives us explicitly what the prophet has in mind when he charges his countrymen with blindness and stupidity. No matter how shrewd or perspicacious men may be in their planning, if they ignore the designs of the Lord they can only go astray, confused and staggering as a drunken man.

Man attains the height of stupidity when he begins to think he is self-sufficient, independent of the Lord. The arrogant king of Assyria could boast: "By my own power I have done it, and by my wisdom, for I am shrewd."[15] But Isaia knew that Assyria was only the rod of the Lord's anger against Israel and he could retort:

Will the axe boast against him who hews with it?
Will the saw exalt itself above him who wields it?
As if a rod could sway him who lifts it,
or a staff him who is not wood![16]

Assyria was stepping beyond the bounds set by the Lord and He would destroy its glory. By vaunting his own wisdom and intelligence the Assyrian was setting himself up in opposition to Yahweh's purposes—as if a tool could operate apart from him who wields it. Isaia's sarcasm leaves no room for the supposition that a human agency might remain outside the divine plan. The Lord's hand is "outstretched over all nations,"[17] and before the Lord's plan man must either humble himself and make it his own or magnify himself and try to substitute his own plan for it. But, in the end, the Lord will not brook arrogance. The Jews themselves could try to act as if the Lord did not see them, but Isaia warns them:

[14] *Isaia* 19:11-14.
[15] *Isaia* 10:13.
[16] *Isaia* 10:15.
[17] *Isaia* 14:26.

Your perversity is as though the potter
were taken to be the clay:
As though what is made should say of its maker:
"He made me not!"
Or the vessel should say of the potter,
"He does not understand."[18]

Implicit in the refusal to hearken to the law of the Lord is the denial of the Lord's *wisdom* in making man as he is and demanding conformity to the divine purposes, as well as assertion of another wisdom, a wordly wisdom that sets itself up in opposition to the Lord's and dares to scorn Him as unintelligent.

WISDOM AND STUPIDITY

In this paroxysm of self-sufficiency, Isaia's notion of wisdom and of stupidity becomes transparent. Intelligence is conformity to a purpose; stupidity is the absence of conformity to that same purpose. Thus Isaia, who has embraced the purpose of the Lord, will mock the blindness and stupidity of those who ignore this purpose and follow their own; and those who follow a worldly purpose presume, at least implicitly, that the Lord himself is blind and without understanding. The latter "look intently" but they "know nothing" of God's hidden designs; they see only their own design for riches and security; they are wise in their own eyes but not in the eyes of those who follow the way of the Lord.

If the prophet could berate his people for their blindness and stupidity, it was only because the vision which he possessed was one of ordered purposefulness. There is a wisdom in the peasant who knows when to plow and when to sow, what to thresh and what to grind; this wisdom, however, is but a distant reflection of the divine wisdom which knows how to work the world to attain its purposes. The peasant's wisdom "comes from the Lord of hosts; wonderful is his counsel and great his wisdom."[19] Even when the nation is in the throes of disaster, the Lord is still dealing with her according to His wisdom: "Yet he too is wise, and will

[18] *Isaia* 29:16.
[19] *Isaia* 28:29.

bring disaster; he shall not turn from what he has threatened to do. He will rise up against the house of the wicked and against those who help evildoers."[20]

Thus, when the nation paid no attention to the prophet's warning and placed her trust only in ramparts and in alliances, instead of falling back upon the saving hand of Yahweh, she was drawing ever further from the plan laid down by divine wisdom. Yahweh was calling her back to His way, but in her feverish preparations she "did not look to the city's Maker, nor . . . consider him who built it long ago."[21]

But in the end the Lord "will again deal with this people in surprising and wondrous fashion."[22] Beyond the punishments, what wondrous things did He have in store for his people? How would he surprise them when He rose "to carry out his work, his singular work, to perform his deed, his strange deed?"[23]

To begin with, the self-sufficiency of the worldly-wise would be demolished: "The wisdom of its wise men shall perish and the understanding of its prudent men be hid."[24] This kind of shrewdness will be exposed for what it really is and in its place true wisdom will blossom:

> On that day the deaf shall hear
> the words of a book;
>
> And out of gloom and darkness
> the eyes of the blind shall see.
>
> The lowly will ever find joy in the Lord,
> and the poor rejoice in the Holy One of Israel.
>
> For the tyrant will be no more
> and the arrogant shall have gone;
>
> All who are alert to do evil will be cut off,
> those whose mere word condemns a man,
>
> Who ensnare his defender at the gate,
> and leave the just man with an empty claim.[25]

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[20] *Isaia* 31:2.
[21] *Isaia* 22:11.
[22] *Isaia* 29:14.
[23] *Isaia* 28:21.
[24] *Isaia* 29:14.
[25] *Isaia* 29:18-21.

In the end, all this conniving will disappear and a new kind of intelligence will prevail. The poor and the oppressed will be raised from the darkness where they are kept by the wise of this world. No more will their teachers and their judges deceive them: "Those who err in spirit shall acquire understanding, and those who find fault shall receive instruction."[26]

FIDELITY TO THE LORD

After we have noted the theme of blindness and deafness in Isaia, it becomes interesting to watch the occurrence of the opposite theme in his oracles about the day of the Lord: "Then will the eyes of the blind be opened, the ears of the deaf be cleared."[27] Is the prophet here taking back or modifying something of the harshness we saw in an earlier oracle? Perhaps not, perhaps he is only presenting the other side of the judgment he came to announce. To the obdurate, to those who saw and heard the things of this world only, to the worldly-wise he could still promise ultimate blindness and deafness and lack of understanding from the heart. By his preaching he had made known the issues so that everyone could know on what side the shrewd ones of this world stood.

As Christ would later say of another group of self-styled wise men, "This is the judgment, that light is come into the world, and men loved darkness rather than light, because their works were evil."[28] To the faithful, however, to those who perhaps had neither eye nor ear for the things of this world but only for the things of the Lord, to those who hoped only in Him, the prophet promised final enlightenment in the name of the Lord to whom they clung in spite of their seeming blindness and stupidity: "The eyes of those who see will not be closed; the ears of those who hear will be attentive. The flighty will become wise and capable, and the stutterers will speak fluently and clearly."[29] The simple ones of this world will confound the wise by their wisdom and

[26] *Isaia* 29:24.
[27] *Isaia* 35:5.
[28] *John* 3:19.
[29] *Isaia* 32:3-4.

intelligence: "No more will the fool be called noble, nor the trickster be considered honorable."[30]

The last of the three Emmanuel poems crystallizes this vision vividly in the person of One who shall possess this new wisdom and understanding:

> But a shoot shall sprout from the stump of Jesse,
> and from his roots a bud shall blossom.
>
> The spirit of the Lord shall rest upon him:
> a spirit of wisdom and of understanding,
>
> A spirit of counsel and of strength,
> a spirit of knowledge and of fear of the Lord,
> and his delight shall be the fear of the Lord.
>
> Not by appearance shall he judge,
> nor by hearsay shall he decide,
>
> But he shall judge the poor with justice,
> and decide aright for the land's afflicted:
>
> He shall strike the ruthless with the rod of his mouth,
> and with the breath of his lips he shall slay the wicked.
>
> Justice shall be the band around his waist,
> and faithfulness a belt upon his hips.[31]

The judges of Isaia's world judged by what their greedy eyes saw and decided by what their conniving ears heard. But not so this new judge who will have the spirit of true wisdom and knowledge deriving from the fear of the Lord. He shall not be impressed by the proud and the mighty. He will judge righteously and with equity even the poor and the meek of the earth who may have nothing for the eyes to see, but who trust in the Lord. Then will peace reign over the world: "There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with knowledge of the Lord, as water covers the sea."[32] We see here the proof that the Septuagint was not misrepresenting the

[30] *Isaia* 32:5.
[31] *Isaia* 11:1-5.
[32] *Isaia* 11:9.

prophet when it said "Unless you believe, you shall not understand," for, in the mind of Isaia, true knowledge of the Lord is the foundation of security: "Unless your faith is firm, you shall not be firm."[33]

Isaia's prophetic vision was not completely new. But into the vision of Amos and Hosea he did introduce a new dimension, a new light: "The Lord is exalted, enthroned on high," he wrote; "he fills Sion with right and justice [Amos' part of the vision]. That which makes her seasons lasting [Hosea's part], the riches that save her, are wisdom and knowledge [Isaia's addition]."[34]

What precisely led Isaia to insist on this further aspect of salvation we can only conjecture. Was it a ferment of sapiential interests beginning to make itself felt in the higher classes of society of his day? Was it an intense desire to show that, even from the point of view of wisdom and intelligence, it was those who feared and served the Lord who were ultimately the more wise and intelligent? A new influence was making itself known in Israel's religious life because of closer contacts with Egypt and Assyria. The seer and the wise man were coming into their own. It would be a long time before they would replace the *prophet* in Israel, but perhaps it was the task of Isaia to open the way for them in the religious growth of God's people, by excoriating the self-sufficient and false wisdom of earth-bound man and by proposing another kind of wisdom. At any rate, the new note Isaia struck in the song of God's dealings with his people would resound time and again in the Psalms and in the sapiential writings until, in the fullness of time, it would ring through in all its clarity:

> The foolish things of the world has God chosen to put to shame the "wise," and the weak things of the world has God chosen to put to shame the strong, and the base things of the world and the despised has God chosen, and the things that are not, to bring to naught the things that are; lest any flesh should pride itself before him. From him you are in Christ Jesus, who has become for us God-given wisdom, and justice, and sanctification, and redemption. . . .[35]

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[33] *Isaia* 7:9.
[34] *Isaia* 33:5-6.
[35] *I Cor.* 1:27-30.

Christ is the Emmanuel before whose wisdom and outside of whose wisdom everything is nothing but blindness, deafness, ignorance, stupidity.

OLIVA A. BLANCHETTE, S.J.

Weston College
Weston, Massachusetts

Answers to Questions

CARE OF THOSE WHO DIE SUDDENLY

Question: I recently heard that in a certain city if a person dies suddenly on the street (for example, from a heart attack or an accident) it is customary to bring the body to the morgue without any attempt to procure a priest. In view of the opinion that the soul may remain in the body for a considerable period of time after apparent death, would it not be advisable to have a priest summoned in such an event?

Answer: I agree fully with the conclusion of the questioner. Since there is good probability that the soul remains for some time (perhaps even three or four hours) in the body after all signs of life have ceased, it is surely to be recommended that, if possible, a priest give the person whatever rites he can. The administration should be conditional, *Si capax es.* I believe that in the case of an unknown person the sacraments of Baptism, Penance and Extreme Unction may be thus conferred, and that if the person is known to be a Catholic, Penance and Extreme Unction. A priest in whose parish a morgue is situated or a hospital to which the bodies of those who have died suddenly are brought should request the authorities to summon him in a case such as the questioner describes.

AN ANESTHETIST'S DILEMMA

Question 1: A Catholic anesthetist is assisting at a Cesarean section. When the child has been safely taken out, he discovers for the first time that the doctor intends to tie up the fallopian tubes. Would the anesthetist be allowed to continue to administer the anesthetic, or should he immediately leave the operating room?

Answer 1: In the circumstances described the anesthetist may continue to administer the anesthesia. He is a material co-operator toward the illicit sterilization, it is true; nevertheless in the circumstances he has sufficient reason to give this co-operation. If

he left the room while the woman is undergoing the operation, his action might prove seriously harmful to her. Besides, he might be dismissed from his position, which would be a grave personal loss. It is interesting to note in this connection that Father Bonnar, O.F.M., considers the co-operation of the anesthetist ordinarily remote *(The Catholic Doctor*, p. 42). I believe most moralists would require a grave cause to justify it. But I feel sure that all would consider such a cause sufficiently realized in the case described by our correspondent.

Question 2: Suppose he knows beforehand that the tubes will be tied, but another anesthetist is not readily available?

Answer 2: Even in this case I believe that the inconvenience to all involved, and perhaps the danger in delay to the woman would ordinarily justify the anesthetist in assisting. But he should make known his disapproval.

POST-GRADUATION PARTIES

Question: I have heard on good authority that parties are sometimes conducted by high school boys and girls just graduated from a Catholic school, which are just as wild and immoral as some of those prevailing among graduates of public high schools. And these latter, I believe, have become a serious problem throughout our land because of the drinking and the sex violations that often accompany them. The same conditions prevail, I believe, in some places after the "prom." What would you sugegst as a remedy for this situation?

Answer: In the first place, as to the questioner's statement regarding parties held after public high school graduation (or the senior "prom"), I believe he is partially true in his statement that "wild" parties are prevalent among the public high school boys and girls of our country on graduation night. I say "partially true," because I do not believe that this custom is by any means universal in the United States, though it is apparently prevalent in certain localities. A very informative article on this matter, by Mr. William Longgood, appears in the New York *World-Telegram and Sun* for April 29, 1961. The author relies in great measure on a survey

made by Mr. Paul Friggens, the results of which were published in the April issue of *The PTA Magazine*. Mr. Friggens found from this survey that "though apparently only a fraction of the nation's communities officially sanction all-night parties, the pressure is growing every year." He quotes one mother as saying: "Our young crowd can scarcely wait for the school event to end and for the real fun to begin."

Some parents, especially in larger cities, "turn their young people loose for a $50 to $75 'night on the town.'" Other parents serve "hard" liquor to the graduates in their own homes. Apparently the "right thing" for the graduates participating in the "grad-night spree" is to stay up until the sun rises, perhaps going from one night-club to another. Some parents sponsor a dance in a club or hall, where they can have some supervision over them. But in some places, Mr. Friggens' survey finds, only about one-third of the graduates attend this chaperoned affair; the rest go elsewhere. An Ohio police chief is quoted as saying that on "prom night" year after year he has to chase "hot-rodders and bar-hopping adolescents who should have been at home in their beds."

I fear that something similar has begun to take place in the case of some graduates from Catholic high schools, though I hope it is not very common. Recently I met a priest who informed me that he had visited three homes after graduation and in all of them the parents were serving intoxicating liquor to the recent graduates. Another priest who teaches in a high school stated that the graduates go to night-clubs or to the neighboring big city and regard it as the "right thing" not to get home until after the sun has risen. Another made the general statement that the Catholic high school graduates celebrate in the same way as the graduates of the public high school.

Of course, the persons who should take an effective stand against the undue celebration of high school graduation are the parents. The article in the *World-Telegram and Sun* quotes the words of a school principal: "It's high time that parents dropped some of their smug, selfish pursuits and work up to their responsibilities in this matter." And Mr. Friggens remarks: "If your young people are hitting the night spots and experimenting with sex and drinking, there is no doubt some parents are shamefully to blame."

At the same time, priests, especially pastors, should take active measures to correct the situation where it exists, even on the part of only some of the graduates and in an initial stage. The practical question is, therefore: "What can priests do to stop or to prevent excesses at high school graduation parties?" I suggest the following:

A considerable time before graduation the pastor should have a meeting with all the parents of boys and girls who expect to graduate the following June (in places where this problem is likely to occur). I am referring to the parents of Catholic adolescents in both public and Catholic high schools. This should be done some months before the graduation or there will be protests that the plans are already made. The pastor should speak to the parents in a kindly but firm way, pointing out their obligation to protect their sons and daughters from moral injury, and explaining that they are failing against this duty if they allow the graduates to stay out all night without any chaperons, particularly if they have free use of a car. He should urge them to agree to observe certain rules, which may differ in view of different local customs, but the following, I believe, would represent a reasonable set of such rules: (1) After the graduation none of the boys and girls are to go to a night-club or to places where intoxicating drinks are served. There will be no objection if they gather in a hall, with some of the parents present, or in their homes. (2) No "hard" liquor is to be served to any of the graduates. And, for the sake of example and to protect the boys and girls from temptation, it would be better for the grown-ups also to abstain from such beverages at the party. (3) The graduates may not go out in cars unless one parent is in each car. (4) All should be home at midnight, or at least at 1 A.M., at the latest.

If a priest cannot get his people (or most of them) to promise to abide by these rules, he is indeed to be pitied. But I believe that usually a zealous and prudent pastor can succeed in this attempt. He will be concerned, naturally, mainly with the Catholic parents and youth of his parish; yet, I believe that as a civic-minded person he should try to extend his ideas to non-Catholics also. I am sure a priest who is striving to maintain moral standards in the matter we are discussing will secure the support of many non-Catholic parents and clergymen.

FRANCIS J. CONNELL, C.SS.R.

COLOR OF MASS VESTMENTS

Question: May I request the correct interpretation of #323 of the new code of rubrics, especially of the final clause, which begins "servato tamen . . ."? I understand that this means that we may, on a day like today (Monday, Sept. 25, 1961), say a "white" or "red" Mass while wearing green vestments. But could we also say a "violet" or a requiem Mass while wearing green? Or does the beginning "servato" mean only that you could not say a "white" or "red" Mass while wearing black or violet?

Answer: Although the clause beginning "servato" is certainly not so clear as we should wish, I feel sure that its meaning is that black vestments are to be used only for requiem Masses and that requiem Masses are to be offered only in black vestments, except when the All Souls' Masses would fall within a Forty Hours' Devotion, when violet would be used. Support for the second half of my statement may be found in the new code #132, *b*. By the same token, I feel that violet vestments are to be used only for those Masses (e.g. Pro quacumque necessitate) which call for them and that such Masses are to be offered only in violet vestments.

COLLECTS AT OPENING OF FORTY HOURS

Question: When a first class feast not of the Lord falls on a second class Sunday, and the Forty Hours' Devotion begins, what is the commemoration? Specifically, on the feast of St. John Baptist, June 24, 1962, the Mass will be that in honor of St. John. How are we to handle the commemorations?

Answer: If the Forty Hours' Devotion begins on Sunday, June 24, 1962, the feast of St. John Baptist, the Mass, as you say, will be that in honor of St. John. In accordance with #343, *c* and #444, *b* of the new code, the collect of the second class votive Mass of the Blessed Sacrament will be added to the collect of St. John under a single conclusion; and, in accordance with #343, *b* (cf. also #108 and 109, *a*), a commemoration will be made of the Sunday.

OFFICE OF THE DEDICATION OF A CHURCH

Question: The church of which I am pastor was consecrated years ago. In view of the new rubrics what do I do about the Mass and Office when the anniversary date set by the Ordinary for all consecrated churches in the diocese occurs on a Sunday?

Answer: The anniversary of the dedication (i.e. consecration) of a church is a first class feast. Consequently, you will recite the festive Office: proper First Vespers; Sunday Compline; proper Matins, as given in your breviary; proper Lauds, including proper antiphons; Little Hours, with psalms from Sunday (at Prime, the first will be Ps. 53) and antiphons, capitula, and responsories *e proprio loco* (the *Lectio brevis* at Prime will, of course, be seasonal); proper Vespers; Sunday Compline. The Mass will be of the Dedication of a Church, with Credo and Preface of the Trinity or the season. Since the feast of the anniversary of the dedication of a church is considered a feast of Our Lord and is of the first class, it takes the place of the Sunday itself with all its rights and privileges; hence there is no commemoration of the Sunday in Mass or Office (new code #16, *a*).

MONSIGNOR'S BIRETTA

Question: When a monsignor, vested in full choir dress, is marching in procession, does he wear his biretta when walking within the church?

Answer: A monsignor in choir dress is not considered *paratus,* that is he is not clad in sacred vestments and therefore he must remove his biretta when he steps into the church. He is not to wear his biretta at any time when walking in the church unless he is dressed in sacred vestments (chasuble, dalmatic, tunic, cope).

DISTRIBUTING COMMUNION WHILE SEATED

Question: May I present a question involving the rubrics to be observed in the distribution of Holy Communion during Mass by an infirm priest? The priest in question, although able and eager to say Mass, albeit with difficulty, suffers from a disease which robs him of complete control of his legs. Normally he uses a cane for

support, although he does manage to say Mass without the use of a cane. The question arises in the distribution of Holy Communion to the faithful at a parish Mass. Since he fears lest he fall with the ciborium, may the priest seat himself in a chair placed just inside the communion railing by the altar boys, and distribute Communion to the faithful as they approach him two by two at the communion railing, while the altar boy holds the communion paten under the chin of each communicant? It is understood, of course, that another priest cannot be had for the distribution of Holy Communion without grave inconvenience?

Answer: Given the physical impossibility of distributing Communion in the normal way and taking into consideration what must be an extreme shortage of priests, I believe the procedure you describe may well be justified. The circumstances as you give them would indicate that there would be no *admiratio populi;* the faithful obviously know and must appreciate the difficulties under which this infirm priest labors. It would be well, however, to have the Ordinary's approval for this departure from the norm.

JOHN P. MCCORMICK, S.S.

Book Reviews

EVERYMAN'S SAINT PAUL, THE MEANING OF THE EPISTLES. By Vincent P. McCorry, S.J. New York: Farrar, Straus and Cudahy, 1961. Pp. 215. $3.95.

Everyman's Saint Paul is a collection of commentaries on the epistles of the Sunday Masses and major feasts of the year. The short reflections appeared originally in the author's weekly column in *America*. Because of the predominance of St. Paul in the Mass formularies Fr. McCorry has written a helpful introduction to the life and times of St. Paul. Pp. 1-50 include chapters on the worship that is liturgy, the Mass as pedagogy, the life of St. Paul, the occasion of composition and a summary of his 14 epistles. Lastly, there is a description of St. Paul (bald, bowlegged, positive, nervous, tangential, flatly ungrammatical and a master of the mixed metaphor).

Father McCorry's appeal stems largely from the unobstrusiveness of his format. He is a liturgist without footnotes, a moralist without truisms, a dogmatist without thesis or syllogism. He is simply an apologete without apologies and a very good preacher even without a pulpit. Only someone who has labored Sunday after Sunday with the scriptural perennials of the liturgical year can gauge the high order of his craftmanship. The seal of the author's success is his colloquial delivery of the Christian message, a delivery that is as liturgical, scriptural and precise as it is popular. At times his weakness for alliteration wearies and sometimes he carries the colloquial too far (Christ "benches" as an equal to the Father); his quiet wit, however, is everywhere at work for him (Christianity was a un-Corinthian activity).

Brevity perhaps is responsible for a number of oversimplifications. On p. 22 there is a particularly invalid parallelism drawn between the charisms of the early Church and the "abounding private revelations of our own day." The point is that for every authentic private revelation there are a hundred bogus ones. So too with the charisms. The comparison implies that much was bogus in the recorded charisms of the early Church and that they were a private matter for the good of the recipient alone. Neither implication is accurate or Pauline. Confusion also arises from the author's wish to avoid discussing the *parousia*. Without an understanding of this situation in the Apostolic Church remarks on pp. 24 and 57 might well appear contradictory. A better statement of this historical and textual problem would have obviated any

misunderstanding of St. Paul's injunctions to be ready at all times. Several times the theologian is needlessly belittled because of his abstraction and brick throwing. It would be misleading if the "earnest Catholic," for whom Father McCorry writes, construed this to mean that the theologian, because he is often a controversalist or because of his abstraction, contributes nothing to the understanding of revelation.

Father McCorry's work is one of the best contemporary efforts to mold the Christian message for our times. It is the product of an ingenious apologete who believes that as far as the people of God are concerned the final mystery "is neither the Trinity nor the problem of evil nor grace nor heaven nor hell. What is really difficult to understand is this truth: God loves us."

ROBERT J. FOX

THE CHRISTIAN TODAY. By Jean Danielou, S. J. Translated by Kathryn Sullivan, R.S.C.J. New York: Desclee, 1960. Pp. 150. $2.75.

The purpose of this volume is to present a Christian moral personal program for the ills of this modern world; as such, it demands an extreme, almost ascetical conversion to God: "Then they [Christians] will in truth devote themselves to their brothers." Remember, "the temporal well being of the world has nothing to fear from the conversion of Christians."

Writing of the need for such extreme holiness, the author declares that "the world does not reproach Christians because they are Christians but because they are not sufficiently Christians. . . . The truth is that Christians have failed in their social obligations because they have not been concerned about God." In a sort of French austerity, he ruthlessly seems to exclude from being a saint anyone merely baptized or even one who had just received Communion.

In his treatise on Love of God, he boldly asserts that the Incarnation is God's recognition of man's greatness. Yet, he proceeds to uncover the error that consists in seeing the charity of Christ wherever there is a human community spirit, for some stress the love of neighbor at the expense of the love of God: "In the measure that love of neighbor flows from the love of God, it enables us to see them as God sees them."

The remainder of this book seems quite heavy through the excessive use of unusual words and compounded sentences as complicated as the world's social problems. Relatively few quotations are offered for authorative statements and these are mostly from French writers. Yet it seems a detraction to have ignored references from such a valuable French source as St. Francis de Sales, who offered so many simple and clearer formulas for solving ills of society.

In trying to explain the moral role of the Christian, the author strives toward the solution by excessive phrases that appeal more to the extreme intellectualists than today's suffering Christians. I would not recommend this book, therefore, to the average or leisure reader but to the ascetical and social student.

ROBERT E. O'KANE

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN. Edited at the Birmingham Oratory with notes and an introduction by Charles Stephen Dessain of the same Oratory. Volume XI. Littlemore to Rome. October 1845 to December 1846. London: Thomas Nelson and Sons, Ltd., 1961. Pp. xxviii + 363. $15.00.

The first letter in this magnificent collection is the famous one to Henry Wilberforce, in which Newman tells of the forthcoming visit to Littlemore of Father Dominic, the Passionist. "He does not know of my intentions," wrote Newman, "but I shall ask of him admission into the one true fold of the Redeemer." That letter is dated October 7, 1845. Not much more than a year later Newman wrote the last letter of this collection, one addressed to J. D. Dalgairn, and addressed from the College of the Propaganda in Rome on December 31, 1846.

The letters in this collection cover what was by far the most important part in the life of the future Cardinal. The volume itself is an absolutely precious source of historical understanding. It is something that every man interested in Newman, and, for that matter, every man who is interested in the history of the Catholic Church during the nineteenth century will definitely acquire.

Eventually the letters of Newman will all be published in this same collection. Father Dessain estimates that twenty volumes will be required for the printing of the letters written during the course of his life as a member of the Catholic Church. And, unfortunately as it seems to this reviewer, he has decided not to print even the letters written *to* Newman criticizing his position. "It has often been remarked," Father Dessain tells us, "that with so fair-minded a writer, one is able to form a very just estimate even of a controversy, when only his side of the controversy is available" (p. xviii). My own study of Newman's controversial writings, I must say, inspires me with no such confidence.

JOSEPH CLIFFORD FENTON

JOY TO MY YOUTH. By Harold Buetow. New York: E. P. Dutton & Co., 1961. Pp. 208. $3.50.

In these modern times when we hear so much about juvenile delinquency and the methods of combating this growing evil, it is refreshing

to pick up a book with a distinctly positive and supernatural approach to the problems of youth. Such a book has been provided in this latest publication of Fr. Harold A. Buetow, a priest of the Brooklyn diocese, at present working in Washington as an editor of the *New Catholic Encyclopedia.*

The book is divided into two parts. The first, comprising twenty-five chapters, is intended to provide instruction and guidance for young folk, both boys and girls. It is not meant to be a formal catechism, but is rather a series of brief essays on the conduct expected of Catholic youth. The particular topics are well chosen, such as The Priesthood, Religious Vocation, The Church Year, Lent, Mary, and The Sacred Heart. The style is simple and attractive, and shows that the author possesses the art of speaking to young folks and winning them to the traditional practices of the Catholic faith. Appropriate anecdotes and examples are interspersed through the essays, and clever illustrations appear at the beginning of each chapter. One of the most practical features, found in the twenty-fifth chapter, is a selection of prayers for use in a visit to the Blessed Sacrament, including an inspiring paraphrase of the Lord's Prayer, within the intellectual grasp of a child of ten years.

The second part is intended chiefly for altar-boys. It explains in minute detail how to serve Low Mass, Solemn Mass, and several other functions such as weddings and Benediction. Illustrations point out the "wrong way" and the "right way" of performing such services as handing the biretta to the priest, holding the communion-plate and washing the priest's fingers. A suggested ceremony for receiving candidates into the altar-boys' society forms the final chapter. An excellent index is a most practical adjunct.

The book can be highly recommended both to priests and to parents as a splendid gift for boys and girls. It is particularly suitable for the guidance of a boy who is privileged to serve at the altar. It is certainly well adapted (in the words of the Church) "to foster the seeds of a divine vocation" (Canon 1353).

FRANCIS J. CONNELL, C.SS.R.

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AGAINST THE GOAD. By James H. Mullen. Milwaukee: The Bruce Publishing Company, 1961. Pp. 201. $3.95.

THE GLORY OF THY PEOPLE. THE STORY OF A CONVERSION. By M. Raphael Simon. New York: The Macmillan Company, 1961. Pp. 139. $1.10.

STUDIES IN PASTORAL LITURGY. By Dom Placid Murray, O.S.B. Maynooth, Ireland: The Furrow, 1961. Pp. 304. 12/6.

THE LEVELLERS AND THE ENGLISH REVOLUTION. By H. N. Brailsford. Edited by Christopher Hill. Stanford, Calif.: Stanford University Press, 1961. Pp. xvi + 715. $10.00.

CATHOLIC THEOLOGY IN DIALOGUE. By Gustave Weigel, S.J. New York: Harper & Brothers, 1961. Pp. 126. $2.75.

THE PAPAL PRINCES. A HISTORY OF THE SACRED COLLEGE OF CARDINALS. By Glenn D. Kittler. New York: Dell Publishing Co., 1961. Pp. 351. 60¢.

THE FRONTENACS. By Francois Mauriac. Translated by Gerard Hopkins. New York: Farrar, Straus and Cudahy, 1961. Pp. 185. $3.75.

THE FOUR HORSEMEN OF THE APOCALYPSE. By Vicente Blasco Ibanez. Authorized translation by Charlotte Brewster Jordan. New York: Dell Publishing Co., 1961. Pp. 415. 60¢.

SAINTS OF THE BYZANTINE WORLD. By Blanche Jennings Thompson. New York: Farrar, Straus & Cudahy, 1961. Pp. 192. $1.95.

ST. JEROME AND THE BIBLE. By George Sanderlin. New York: Farrar, Straus & Cudahy, 1961. Pp. 192. $1.95.

COME, LET US WORSHIP. By Godfrey Diekmann, O.S.B. Baltimore, Md.: Helicon Press, 1961. Pp. 180. $4.50.

87 WAYS TO HELP YOUR CHILD IN SCHOOL. By William H. Armstrong. New York: Barron's Educational Series, Inc., 1961. Pp. xvi + 214. $1.95.

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WHITE FIRE. By E. J. Edwards, S.V.D. Milwaukee: Bruce Publishing Co., 1961. Pp. 260. 50¢.

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OLIVER OF ARMAGH. LIFE OF BLESSED OLIVER PLUNKETT, ARCHBISHOP OF ARMAGH. By Deirdre Mathews. Dublin: M. H. Gill and Son, 1961. Pp. xiii + 136. 6s.

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THE JEWS AND THE GOSPEL. A RE-EXAMINATION OF THE NEW TESTAMENT. By Gregory Baum, O.S.A. Westminster, Md.: The Newman Press, 1961. Pp. viii + 288. $4.50.

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